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No. 3

Features

Why Christ Said "Touch Me Not"

Professor Leander S. Keyser, M.A., D.D.

The Church and Evangelism

L. W. Munhall, M.A., D.D.

Investing Intellect

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Whence Comest Thou?

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Teaching the Trinity to the Sunday School

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Is God Dead?

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Public School 91

CHRISTIAN FAITH AND LIFE

Combining the Bible Champion and the Essentialist

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Methodist League for Faith and Life

Christian Faith and Life

Combining The Bible Champion and The Essentialist

Volume 39

MARCH, 1933

Number 3

EDITORIAL

Why Christ Said, "Touch Me Not"

AN inquiring friend has asked us to explain John 20:17. This is the passage in which Christ, after His resurrection, said to Mary: "Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father and my God and your God."

The question naturally arises, Why did Christ forbid Mary to touch Him, especially since afterward he bade doubting Thomas to place his hands in His wounds in order to be sure He was really the risen Lord (John 20:27). Jesus said to Thomas: "Reach hither thy finger and see my hands; and reach hither thy hand and put it into my side: and be not faithless, but believing." Naturally many people wonder at these two statements, and skeptics try to find in them a contradiction.

We believe that there is a profound truth involved in these two sayings of our Lord. Christ was not the kind of a person to make contradictory statements, and therefore we must look deeper. The Christ who saved you and me, and by His Spirit gave us the inner assurance of truth and pardon, must, by that very token, have taught truth in a consistent way.

We will first give a number of explanations from the works we have at hand in our library, and then will venture to add some ideas of our own. In Thayer's *Greek-English Lexicon of the New Testament* we find the following:

In John 20:17, *me mou haptou* (touch me not), is to be explained thus: Do not handle me to see whether I am still clothed with a body; there is no need of such an examination, "for not yet," etc.

This means that Mary did not need to be convinced of Christ's resurrection in the

body, for He was standing right there before her, and she recognized Him by calling Him Rabboni (Teacher); and, besides, He had not yet ascended into the invisible realm of glory with the Father. For that reason He bade her not to touch Him, but to hurry on to tell His disciples that He had risen from the dead and would soon ascend to the Father.

In Professor Grant Stroh's useful manual, *Bible Problems Fairly Met*, we find the following explanation:

Among the various interpretations given, the one appealing to us is that Jesus refused to be touched in the sense of being held or retained here, as the Greek verb may indicate. His resurrection changed things. The fellowship henceforth, to be the most helpful, had to be spiritual; and this new fellowship could not be established until after He had ascended to the Father and had sent the Holy Spirit, who would abide in His followers forever.

This seems to us to be getting very close to the truth. On this passage, "Touch me not," etc., we quote the following from Dummelow's *The One-Volume Bible Commentary*, which represents Christ as saying to Mary:

I have not come to renew the old intimacy, but am on the point of returning home to my Father. When I am enthroned in heaven, you shall touch me once more, not, however, with the physical touch of your hands, but with the spiritual touch of a living faith. [Then Dummelow adds]: But many recent writers maintain that our Lord ascended immediately after the resurrection, that He was in heaven during the forty days of earthly manifestation, and that the event called "the Ascension" (Acts 1:9) was only His final farewell to His disciples, not His entry into glory.

Either of Dummelow's explanations seems to resolve any apparent discrepancy in the Johannine narrative. A fuller exposition is

given in Dr. Paul E. Kretzmann's *Popular Commentary on the Bible* (Volume I on the New Testament, pp.523,524). He holds that, when Jesus said, "Mary!" she at once recognized His voice. Then our commentator says:

From the depths of a heart transported with joy, her shout broke forth: Rabboni, my Master! He was there, alive and well; and nothing else mattered. And she may have thought that the old, familiar intercourse would again be resumed, that she could touch Him, assure herself definitely of His identity. But the time of intimate companionship between Master and pupils had now gone by. Jesus warns her not to touch Him: this was not His return to visible fellowship with His disciples. He gives her the reason for this prohibition: Because I have not yet ascended to my Father. After His glorification had been fully accomplished, His disciples might enter into closer communion with Him than ever before, in the manner which He had explained to the apostles in His last discourses on the evening before His death. By His ascension, Jesus entered into the full and unlimited use of His divine majesty, and thus also of His omnipresence. And therefore He is now closer to His disciples than ever before. By faith all believers have Jesus in their own hearts, a much more intimate, a much closer communion than ever that was which obtained between Christ and His disciples in the state of His humiliation.

We give one more exposition which we find in *The Lutheran Commentary* (Volume V). The writer was former Professor A. Spaeth, D.D.:

The reference to the ascension as the closing and culminating scene of this glorification on earth is clear enough in this connection. But there is a difficulty in the combination of that command ("touch me not") with the statement, "not yet ascended," and this statement given as the reason for that command. . . . Is it that the Lord means to comfort and to quiet Mary Magdalene with the assurance that she need not fear to lose His visible bodily presence as yet, inasmuch as He is to stay yet for a little while before He will ascend to the Father? But the emphasis in this utterance of the Lord seems to us to be, not on His staying yet for a while, but on the announcement of His approaching ascension. Mary Magdalene needs no assurance concerning the reality of Christ's resurrection. But she does need a reminder of His ascension in the near future. And this is the message she is to carry to the disciples: The risen Lord is not going to stay with us in this visible and tangible bodily presence, but He will soon ascend to the Father, thus consummating His glorification. This short period of the forty days between the resurrection and ascension must therefore serve the purpose of weaning the disciples from that kind of intercourse with their Master (Rabbi) which they had hitherto enjoyed, and preparing them for the truly spiritual, and at the same time most realistic, manner of grasping, holding and enjoying their Lord and God through His Spirit,

His Word and sacraments, by which even the real presence of His body and blood is secured to them.

In his last sentence Dr. Spaeth refers to the well-known doctrine of the real presence of the glorified human nature of our Lord, by virtue of its complete glorification by His ascension to the right hand of the Majesty on High, so that Christ, the glorified God-Man, is present with His believing children wherever they are. "He hath ascended far above all heavens that He might fill all things" (Eph.4:10). That is, Jesus ascended into the transcendent realm in order that He might be immanent—everywhere present—according to His promise: "Lo, I am with you always, even unto the end of the world" (Matt.28:20).

We shall now venture to add a few thoughts of our own, which do not differ essentially from some of the interpretations that have already been given. Jesus wanted to lift Mary's conception of Him to a higher plane, that is, to a truly spiritual level. She was no longer to know him merely by means of physical contact, nor cling to Him in His tangible bodily nature, but was to wait in humble faith and obedience until He had ascended to the Father for His complete glorification, when He would come to her in the power and inner witness of the Holy Spirit and His invisible glorified presence, and then she would know by *spiritual* enlightenment that He was her Master and Lord. Such inner spiritual experience was much higher in character and quality than mere tactile and ocular demonstration through the medium of the senses. So it is today: the inner witness of the Spirit is better than physical miracles would be. Jesus was reminding Mary that the new dispensation of the Holy Spirit was about to be inaugurated. She needed no further proof of His resurrection. He stood there before her, and she recognized Him as Rabboni. What she needed was a spiritual apprehension of His person and redeeming grace and power.

The question now arises, Why then did Christ appear in bodily form to His disciples, and why did He ask Thomas to touch Him? Because they needed ocular proof of His resurrection; therefore of His reality as the Son of God and the Saviour of the world. Only after they were so convinced were they ready to understand the meaning of His ascension to glory and His outpouring of the Holy Spirit upon them on the day of

Pentecost. The result on that epoch-making day proves that our Lord's pedagogical method was the right and effective method.

Even Thomas was so crudely unspiritual that he declared he would not believe unless He had ocular and tactile demonstration of Christ's resurrection from the dead. So Christ accommodated Himself to the poor, but honest, unspiritual status of the doubter. But notice how Christ both approved and rebuked Thomas after he was convinced and exclaimed, "My Lord and my God!" Jesus said to him: "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

This language proves that those are more blessed who receive the inner witness of the

Holy Spirit than are those who depend on physical exhibitions. This was our Lord's way of telling Thomas and his fellow-disciples that He was about to enter into the invisible realm at the right hand of the Father, and that He would soon introduce the dispensation of the Holy Spirit, when they would be endued with the promised power from on high: "But ye shall receive power when the Holy Spirit is come upon you: and ye shall be my witnesses in Jerusalem," etc. (Acts 1:8). Thus Jesus taught His apostles the same great spiritual truth that He taught Mary when she met Him in the garden and lovingly called Him *Rabboni*. Again we see that the teaching of the Bible holds together consistently.—L. S. K.

The Church and Evangelism

THE one great business of the church is to evangelize the nations. "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world" (Age). Failing in this means disaster to the vital interests of any church; for an unevangelistic church soon becomes an unevangelical church, formal and worldly.

But what is the church? No one denomination of Christians is the church; otherwise all others are not of it. But all orthodox churches are of the church of Christ, which is the body of Christ, composed of all repentant, believing souls; dead with Christ and risen together with Him. "An habitation of God through the Spirit;" an elect company from all nations, organized for work and worship.

What is evangelism? Proclaiming the Gospel, which "Is the power of God unto salvation of everyone that believeth," in order to make disciples of Jesus Christ.

What is the order of procedure?

First. The church is the channel. In Acts 15:13-18 we are told what is the church and its mission: "That the residue of men may seek after the Lord, and all the Gentiles, upon whom my name is called."

Second. Saved people, the instruments. "How then shall they call on Him in whom they have not believed, and how shall they

believe in Him of whom they have not heard? And how shall they hear without a preacher?" Rom.10:14. The commission and command to "make disciples" was given to all His followers alike. "I would have you all speak with tongues, but rather that ye should prophesy" (I Cor.14:5). And 63 years after His ascension, Jesus confirmed the commission to His disciples when He said, "And he that heareth, let him say, come."

Third. The word of God, the means: An authoritative, infallible, living, all-sufficient message, from the King eternal, which when faithfully delivered, will never return void. It is the only means ordained of God for the conviction of the unsaved, and the salvation of the repentant, believing soul. Therefore the command, "Preach the Word, even as Jesus has given example." He said, "I have not spoken from Myself, but the Father who sent Me gave Me commandment what I should say and what I should speak. I speak therefore even as the Father said to Me even so I speak" (John 12:49,50). "I have given unto them the words Thou gavest Me, and they have received them" (John 17:8). "For He whom God hath sent speaketh the words of God" (John 3:34).

Fourth. The Holy Spirit the agent. He is the executive of the Godhead, in all the work of God from creation to the culmination of the kingdom. He is the only person of the Godhead upon earth. He is here to convict of sin, to accomplish the regeneration for re-

penting and believing souls; to witness to the fact of their acceptance in the Beloved; to sanctify, to guide into the Truth concerning Christ and "Things to come,"—in fact, to do all the will of God within the limits and conditions that the Father hath ordained. But He alone can convict and save.

The parents who instruct their children in the Words of life and salvation are evangelizing as certainly as the missionary in the foreign work. And there is need of a revival in this department of the church's work. Any inattention and lack here can never otherwise be redeemed. This work is ordained of God.

The Sunday school teacher who publishes the Gospel to the class is evangelizing. And so is all other organized work of the church that makes known the Gospel of the grace of God.

While this is the chief business of the church, and all disciples are authorized to proclaim the message of life and hope, there are some who are called of God to the office and work of an evangelist. When Jesus "Ascended on high, He gave gifts unto men. And he gave some to be apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ" (Eph.4:8,11,12). The offices and work of evangelist and pastor are distinct. There is a sense in which the pastor may and should do evangelistic work; and there is a sense in which an evangelist may do certain pastoral work, but the cry, "Every pastor should be his own evangelist," disarranges and displaces the divine order. The pastor is no more an evangelist than he is an apostle. The office and work of an evangelist are as certainly ordained of God to the "Building up of the body of Christ (the church)," as that of the pastor. The evangelist is mentioned three times in the New Testament, while the pastor is mentioned but once—though the term is used eight times by the prophet Jeremiah, and the same Hebrew word is rendered Shepherd 58 times elsewhere in the Old Testament.

There appears to be a striking analogy between the office and work of the pastor and the Old Testament Priest. The prophet of old could tell the king to his face some things the priest, because of his relations to the king, could not, and ought not. Even so an evangelist can come into a church and

tell the members (for his work is first "The perfecting of the saints") things they need to hear, that the pastor, because of the peculiar and intimate relations he sustains to his flock, could not well, nor properly, say to them. The work of one is complementary of that of the other.

An evangelistic campaign is in order in any church, just as harvest time follows sowing and tilling: "That he that soweth and he that reapeth may rejoice together." And occasionally it is a good thing for the churches of a community to unite under the leadership of a competent evangelist. But we cannot reasonably expect Pentecostal results without meeting Pentecostal conditions and requirements, no matter how numerous, influential and well organized our forces. It is "Not by might, not by power, but by My spirit, saith the Lord of Hosts."

A Word of Caution. Never estimate the good accomplished by any evangelistic campaign by the number of accessions to the church, immediately following it. Evangelizing does not necessarily mean additions to the membership of the church; but the winning of souls to Jesus Christ for salvation.

A Suggestion. With occasional exceptions pastors should devote Sunday evening services to evangelistic preaching and work.

Something we should always remember. "He that winneth souls is wise." "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." "And they that be teachers (*Sakal*—to cause to understand) shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."—*L. W. M.*

In Nineteen Thirty-three

MILTON M. BALES, D.D.

Teach me Thy will, Lord,
Show me Thy way.
Cause me to know Thy Word
Teach me to pray.
Whate'er seems best to Thee
That is my earnest plea:
See that Thou drawest me
Closer each day.

Deepen Thy Life in me:
Make me to *know*.
Give me the power to see
Thy heavens aglow.
Cause me to die, Lord,
Deeper each day:
Let death equal Life, Lord,
—Have Thine own way.

Orlando, Florida

Investing Intellect

SOME while ago, the initial copy of a new magazine was laid on my table.

The announced object of this publication is highly praiseworthy. It is to assess the fundamental values of the present time—values intellectual, social, moral, religious and material—and point the way to their unselfish investment in service and general life enlargement; in other words, constantly to urge upon current day sentiment and action an altruistic, rather than an egoistic, ideal. The thought is by no means new; but the plan is put in terms so terse and direct as to constitute a new challenge. It visualizes, and addresses itself to, a situation which, though confused and complicated, is full of possibilities. The suggestion is of all the greater value coming, as it does, at a time when so many are beset by hesitancy and doubt. A degree of earnest thinking well may be given to both the retrospect and the prospect which it implies.

Cicero, in interpreting a meditation of Plato, develops the thought that knowledge, no matter what its greatness, which is not used to the end of service and justice is not wisdom, but rather cunning; while talent directed against, or in disregard of, the needs of life and the demands of truth, is audacity and moral treason. This also traverses the deadly fallacy that great talent is entitled to credit and applause on the basis of its technical rating, though itself were given wholly to ends of selfishness and dishonor. But a further thought, and one which particularly concerns the present argument, subtends the Platonic meditation—namely, that knowledge wisely and usefully invested is the fulfillment of itself and the true reward of living.

When an individual mind becomes possessed of the notion that any one of its faculties has been given for purely selfish uses, a reversion to instincts born of the palate or the sensory glands has begun. Our friends of the new magazine venture have come only upon an open secret in seeing that the chief evil of the day lies in the fact that occupations, professions and vested concerns are regarded as private and personal engagements; and that the talent and knowledge necessary to conduct these are considered equally personal and separate, and may be withdrawn at pleasure from the general interest and need. This is the formulary,

as it is the motive, of oppressive corporations; of selfish commercial exploitations, usurious methods of exchange, and other sordid impulses that come into private and public dealing. What a man thinks concerning the selfish use of his talents, he naturally will think concerning the selfish use of his business. But the sequestration of his talent comes before the sequestration of his money. Perverted money is a travesty; but perverted mentality is a tragedy. We must learn that the correction of our day is not to be found in material and conventional reorganizations, so much as in bringing our thinking back to a sane and unselfish use. When the mind is made right, then all is right.

There is scarcely to be found a mind balanced in any degree of refinement and moral sense that does not doubly execrate coarseness, covetousness, and other lacks of fitness, in connection with large wealth. The vulgar rich long have been the abhorrent antithesis of modest and fortuneless worth. Barbarous grammar does not chime well with fabulous bank balances; nor does the money of the miser compensate society for the robbery of his mental hoarding.

What then should be the penalty of resentment against great natural talent which gives itself to sordid, irreverent and iconoclastic ends? A group of unusually brilliant writers, represented here and there throughout the country, periodically discredit the press with personal diatribes, defamations and character batings (fractionally within the law), which purposely slander the living, and often dishonor the dead. And yet such is the talent of these evil geniuses, and such the brilliance of their writing, and the serpent charm of their style, that thousands, seeing only the fool's gold of their wit, buy their wares, and pay tribute to them as to a fetish. But small is the difference between vulgar and sordid wealth, and vulgar and sordid talent. Each is in unworthy possession of values bestowed of a malign providence.

The frescoes, paintings, and, to some extent, the statuary, of the rich houses recovered from the ruins of Pompeii illustrate the miscarriage of great talent, when it is centered in self and sense. In the chambers of those patrician mansions, upon which art and architecture lavished their genius, there is, on the one hand, pagan starkness and utter lack of spiritual ideal; and on the other hand,

there is bald and obtruding lust, with moral abandonment in its most evident forms. Between the sensuality of paintings on the walls of domestic baths, and the worse than nakedness of statuary in open courts and gardens, there was no saving clause of reproach in the self destroying degradation which was there evidenced. The wealth which came of Pompeian vineyards and Pompeian wine stores ended in volcanic flame and ashes; while the amazing genius which created the palaces and frescoes aforesaid not only ended in ashes and death, but in a shame which shall stand before the eyes of mortals until the world itself be consumed.

The woman who lavished a hundred thousand dollars on the maintenance of three cats, and built a costly mausoleum for each, is not so much entitled to derision as are those men and women who lavish their days and talents on the maintenance of social follies which are of less value to them and the world than are lap dogs and purring cats. These observations might be extended to the details of a thousand extravagances and dissipations in the society of today, which only serve to exhaust the mental energies and thwart the divine objectives of human living. A plan that will serve to correct any part of this fatal modernism will return more than the wealth of the mines and the mills.

The suggestions of my magazine friends have started a mental process which carries my thought back to the years of studenthood, and to one who in those years was my absentee tutor, coming to mean more to me in service than any other one spirit whom I have met in the realm of comparative research; and this return to fellowship is all the more logical in that he illustrated to a most marked degree this principle of intellectual devotion to objective and service; and, withal, that he found his life reward in that devotion. Content with the modest returns which came to a scholar in the nineteenth century, he cherished but few even of those simple ambitions which might have been realized in his own sphere, and served in quietness to the end. However, recognitions were thrust upon him, and his record is written on such heights, and to such indelible entry, as that it must endure with time. This was Professor Friederich Max Müller of Oxford University, an early pioneer in the field of comparative philology, comparative religions and a score or more of other initiatives in learned research, which have advanced the mind of the world incompar-

ably in useful and uplifting knowledge concerning the human race. All the years of my discipleship to this master I was aware of his liberal ideas; but considering the age in which he lived and his compeers, he was more loyal to revealed truth than, alas, might have been expected. He believed in God and was devout. He was willing to be led as a little child. I am sure he has found the way. His own words were: "We need a faith that can move hearts, as well as mountains."

Rather early in his career, a correspondent wrote to ask him concerning a language to be studied for personal pleasure and credit, to whom he replied: "To take up any work in good earnest is a most excellent thing; and I should be the last person to find fault with anybody for fixing on learning a language, even for the mere sake of learning something. Yet it is right that our work should have some useful object beyond the mere pleasure of working." He is represented as often felicitating himself in the spirit of a German couplet, which, rendered literally, is: "He who lives to do his best in his own time, lives for all times." Blessed is the man who is justified of his own prophecy.

Friederich Max Müller was born at Dessau, Germany, December 6, 1823, the son of Wilhelm Müller, the poet. At 20 years of age he took his degree, having studied in Leipsig and Berlin. At 21 he published a work on Sanskrit. In 1846, when 23 years of age, he went to England to continue his studies in the Rig-Veda. He never returned to the Fatherland; but settled at Oxford in self appointed labors, became a naturalized Englishman, married an English wife, and developed into one of the most fluent speakers and writers of the English tongue in his day, which was a day of English literary giants. Amongst his familiars were Kingsley, Thackeray, Dickens, Clough, Ruskin, Browning, Arnold, Darwin and Spencer; indeed, almost all the literary and scientific men of the Victorian age.

It was in 1881 that I was first attracted by the genius and accomplishments of this German-English scholar, just come to the height of his successful labors. I was then only at the age at which he had begun his brilliant career as a Brahmanical scholar and general philologist. I had been led unconsciously, all but passionately, into a desire to understand the relations in blood, language and religious faith of the great white races of the earth, which even so early as then were being spoken of as a unity under the

name of *Aryans* or Indo-Europeans. The word *Caucasian* had described the earliest approach of scholars to the knowledge of that unity; but now an oracle had come which, through collating a few hundreds of family and tribal words in the mother tongues of the Brahmans, the Greeks, the Goths, the Germans, the Armenians and the Persians, established a unity of origin for the heirs of these tongues, from the Ganges to the Thames, and from the Island of Crete to the shores of the Caspian. I at once entered into esoteric relations with a genius whom, however, I was destined to follow but

from afar. Into my hands came that four volume treasury of learned resultants, *Chips From a German Workshop*. For more than 50 years these have been by me, having served as the basic beginning of a study in human comparatives which has made the whole world of mankind my kindred. As candle lighteth candle, so mind gives light to mind.

A man is more than gold;
Made so of skill divine;
A workmanship, withal,
New made and perfected by man.

—H. M. DuB.

Comments on Topics of the Times

PROFESSOR LEANDER S. KEYSER, M.A., D.D.

Paul was a Dualist

THERE is a passage of Scripture which gives us another clue to Paul's psychology. It is 1 Cor. 6:20: "For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." While in 1 Thess. 5:23 he speaks of "spirit and soul and body," here in First Corinthians he mentions only body and spirit. We think it evident that in First Thessalonians he meant to indicate that soul and spirit are simply two phases or aspects of the same entity, namely, the human mind, which is endued with various functioning powers. The Bible uses many different psychical terms, but all of them refer to the one entity—the mind. Then, according to the whole testimony of Holy Scripture, man is a dual being composed of mind and body; and that agrees with experimental psychology.

Emotion in Football

At the time of this writing (early in November and in California) a football game has been going on in a distant part of the city (Los Angeles). In another part of the building the announcer's voice comes ringing over the radio, and at times he grows very much excited as some point in the game is attained by one team or the other. Then is heard the vociferous shouting of the crowd, accompanied by the beating of drums and the blare of trumpets. Evidently the multitude is greatly excited. Emotion runs high. If so much noise were made in a religious assem-

blage, and there were such an ebullition of feeling, how people would say: "What fanatics those Christians are!" But we are glad there are no such emotional excitement and display in our Christian assemblies. The quietness of our meetings is a mark of their sobriety, reason and sober thought. Indeed, there is more danger of too little than of too much emotion in the religion of our day.

Giving the Word Free Course

Paul wrote a forceful injunction to his Thessalonian brethren when he said: "Finally, brethren, pray for us, that the Word of the Lord may have free course, and be glorified." What is it that helps to give the Word of God free course? The answer is, prayer. But prayer is intended to remove the obstructions to the operations of the Word of God. One of the obstacles that block the way is unbelief. It certainly is reasonable to say that, if a man wilfully disbelieves the Bible, he interposes an obstruction to its work upon his soul. On the other hand, if he opens his mind to the Word, the Holy Spirit will give it power to convince and convert him. "If ye abide in my Word, then shall ye be my disciples indeed, and ye shall know the truth, and the truth shall make you free."

Why men believe in Evolution

A friend suggests a new reason why so many scientists accept the theory of evolution. It is because they judge the Lord by themselves. They accomplish things by the method of "trial and error." They experi-

ment over and over again, making many errors, which they must then correct, until at length they achieve the desired result. Probably nearly all our useful inventions and discoveries are made in that way. The scientists therefore think that nature, or the God of nature, must work in the same way—by means of experiment, by trial and error. They forget that, if there is a God, He must be all-wise and all-powerful, and therefore does not need to experiment in order to effect His purpose and effect His predetermined results. On the other hand, if there is no God, blind nature could not carry on a purposeful process of experimentation to achieve a foreseen and desired result. Thus again evolution proves ineffective, and lacks a rational basis.

The Revolt of Youth

We do not hear so much today about "the revolt of youth" as we heard some six to ten years ago. What has become of it? In 1924 a young people's convention had as one of its slogans, "Grandma, wake up! The World's begun!" By "grandma" they meant the Christian church and the United States Congress. Did anything ever show more youthful conceit? They even declared that they wanted to be delivered from "the dead hand of the past." But we felt sure at the time that the movement would be short-lived. Young people cannot run the world without the older people, nor can the latter get along well without the former. We are all mutually bound together. Let us help one another. The said youthful convention called for a "re-drafting" of religious belief in harmony with the "indisputable and accepted religious, philosophical and scientific knowledge of our times." But we notice that no such re-drafted statement has been made since then, or if it has, it has fallen deader on the world than the "dead hand of the past."

No Scorn of the Past

It is wrong and ungracious to belittle and ridicule the people of past ages. If they did not know as much as we do in this advanced scientific age, many of them lived up to their knowledge better than some of us do to ours today. Had they not lived and wrought, you and I would not even have an existence in the world. Besides, we are the heirs of all the progress they achieved over their predecessors, and we have the advantage of the

advancement they made. It is very probable that, if we would have had to begin where they did, we would have pushed forward no further than they did. So we feel that it is a mark of the novice and the coxcomb for young people to cast scorn at the people of past generations. Rather, we should graciously and thankfully acknowledge what they accomplished for the advancement of the race.

How to be in Tune with God

Well, the secret is out. In fact, it is an "open secret." The apostle Paul disclosed it long ago (Rom.5:1): "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." There it is, made as clear as the crystal sea of the New Jerusalem. The way to be in tune with God is through faith in Jesus Christ. Accept Him by faith, and at once you know that you have peace with God. This Pauline teaching accords perfectly with that of our Master Himself, who said: "I am the way, and the truth, and the life. No man cometh unto the Father but by me." Moreover, it agrees with every true Christian experience. We have never known a person who accepted Christ by faith who did not find God and who was not straightway reconciled with Him. Thus the teaching of our Lord and His apostle has been verified in an experiential way, and in multitudes of cases of twice-born men.

But why through Faith?

That is a relevant question: Why does justification come only through faith? Because God knows the terms of salvation and also knows human psychology. Men are saved only by grace as a free gift. Therefore they can contribute nothing to their salvation. They can only accept it as a pure gratuity. Now, faith is the *receiving* faculty of the human soul, and its only faculty that simply accepts. Faith can and does contribute nothing; it can only *take* the gift of God. If men were justified by their works, they would contribute something to their justification, and that would cancel *sola gratia*, or salvation by grace alone. The same would be true if they were justified by love or "character." But when they are justified by faith, they contribute nothing; they simply receive the free gift of pardon and salvation from God. Thus the saying of Paul is upheld: "It is by faith that it may be by grace." So faith does not nullify grace; it upholds grace.

How to Overcome Evil

The Biblical enjoiner is "Overcome evil with good." What a winsome way to win the victory! Some people quote the saying, "You must fight the devil with fire!" True enough! But you cannot fight the devil successfully with *his* kind of fire. He has more of that kind of fire on hand that you can possibly kindle, because he keeps all the furnaces of inferno ablaze. You must fight the devil with the Lord's kind of fire, the fire of the Holy Ghost. And, thanks be to God, the good fire is greater than the evil fire; for the good is eternal and infinite, belonging to the very essence of God; while evil is finite, having been brought into existence in time through the wrong choice of free, but finite, moral agents. Thus we are assured that the good will finally triumph over the evil. This makes the Christian an optimist, in spite of all the evil in the world; for he knows that God, in His own promised and appointed time, will establish "new heavens and the new earth, wherein dwelleth righteousness."

Overcoming an Enemy

There is another sense in which the maxim, "Overcome evil with good," will apply to our practical lives. It is in our treatment of our enemies. In the same context (Rom. 12:19-21) Paul says: "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." This is a very telling figure of speech when we understand it. In the olden time, when there were no matches and it was difficult to start a fire, near neighbors would borrow coals of fire from one another, and would carry them in a brazier on their heads, there being a space between the top of the head and the bottom of the vessel to prevent burning the head. So, when an enemy came to borrow fire, from the man whom he had wronged, the latter, if he had a forgiving spirit, would give him all the fire he needed; he would, indeed, heap coals of fire on his head, so that they would last until he reached home. Was not that a beautiful way to "overcome evil with good?" Was it not a winsome way to win an enemy?

Still another Winsome Way

By getting the pure and powerful Word of God into our minds and hearts we may "overcome evil with good." You see, the Word of God, having the Holy Spirit as its

source, is good and potent both ethically and spiritually. If, therefore, you and I permit God to crowd His Word into our hearts, it will crowd out the evil there. The holy Word and the evil disposition cannot dwell in the same heart at the same time. Just listen to this: "Thy Word have I hid in my heart?" Why? "That I might not sin against thee." The best safeguard against sin is to get the heart filled up with the Word of God. To this end, a movement should be started and carried on among the young people of our day to commit to memory passages of Scripture. Why not? If they cannot do more, they should commit one verse a day. What a help against evil and in favor of righteousness that would be! Think of the simple and well-known verse, "Blessed are the pure in heart, for they shall see God." Could a young person begin the day with that verse without asking God to cleanse his heart and keep him good and true?

Finding God through Christ

It is easy to remember our Lord's saying, "I am the way and the truth and the life. No man cometh unto the Father but by me." Why is that true? For a profound and fundamental reason. God is the triune God. Therefore if a person does not recognize the Second Person of the Trinity, he cannot know the First Person; and, of course, he cannot know the Third Person. If God made Himself known in only one Person, He would give a false representation of Himself. He would be the Unitarian's God instead of the Trinitarian's. He would not be the triune God of the Bible, known as Father, Son and Holy Ghost. However, when you and I accept Christ as the Second Person of the Godhead, it means that we also believe in the First Person, and this experience is wrought by the inner witness of the Third Person, who testifies to Christ's Godhead and bears witness with our spirits that we are the children of God; and so we say, "Abba, Father." Biblical teaching is consistent, and therefore begets a consistent experience.

A Case in Point

The following experience—an actual one—bears out the argument of the preceding paragraph. A young agnostic, who found after a time that his agnosticism got him nowhere, was seeking the truth according to

Christian instructions. At one point in his quest he came to the conclusion that he would believe in God; that it was more reasonable to believe that an omnipotent personal Being created and upholds the universe than that it came into existence somehow or other, nobody knows how or why. For a little while he felt somewhat contented with his new-found faith, even though he said he could not accept Christ or believe the Bible. But his satisfaction was short-lived. In a day or two he was plunged into greater darkness than ever. So he had to renew his quest for God. At last he decided to believe in Christ as the Mediator and Saviour. Then he found God, the true God of the Bible, the Triune God. Ever since then he has had blessed consciousness of, and fellowship with, God, and his agnosticism respecting Him has vanished like the mist before the day. Is not that experiential proof that the Scriptures speak truly when they teach that the only way to know God is through the God-man, the incarnate Son of the Father?

Are we Literalists? We Are!

Again comes the charge in scoffing tones that we orthodox folk are "literalistic." The allegation is intended to imply something absurd and shameful. But we are still unashamed even in the face of the derision flung at us. To be a literalist means that one accepts the statements of the Bible at their literal face-value. There is no other right way to accept and interpret historical statements; no other way according to the rules of grammar and syntax. How does the derider interpret historical statements? Does he manipulate them into figures of speech, and thus cancel their historicity? Does he interpret them in the old, outworn allegorical method of Origen? If he does not interpret the historical narratives of the Bible literally, let him give us some samples of *his* method of interpreting them. The whole Bible is before him.

Let us Cite some Examples

Of course, there are metaphors, similes and parables in the Bible; but any intelligent person knows what they mean and how they are to be interpreted: When Christ calls Himself the vine and His disciples the branches, the meaning is perfectly clear. But we are referring to historical statements. For example: "And God created man in His own

image" (Gen.1:27). If that is not to be interpreted literally, let the derider tell us how *he* interprets it. Again in reference to the origin of man's body: "And the Lord God fashioned man dust from the ground" (Gen. 2:7). What is the non-literal interpretation of that passage? Does it mean that God first formed an amoeba from dust; then evolved it through millions or billions of years in worms, lobsters, fish, birds, monkeys, apes, and finally into the first man, making him a living soul? If that was the literal way, why did not the Holy Spirit inspire the writer to say so, and make it all clear? And what a marvelous and confusing metaphor or allegory that would have been! Think of having to read millions of years into a simple little verse like Gen.2:7!

The Old Saloon

Oh, no; according to the Wets, the old saloon must not return! That would indeed be a sore calamity! But note: "When is a saloon *not* a saloon?" By what euphonious name is the future drinking place to be known? Will it become any less a saloon by giving it a pretty and respectable name? The following "take-off" is clipped from the *Pathfinder*:

The old "saloon" must not return. It must be elevated until no one can recognize it except, perhaps, by the smell. It is high time that a new and less shocking name were chosen for it. We modestly offer the following suggestions to either party: Chip Off the Old Plank, Republican Rest Room, Democratic Demijohn (the younger generation won't know what that means), Ye Inside Inn, State Filling Station, Ye Olde Swimming Hole, All Inn, Dutch Treat Tavern, Cheerio Chateau, Depression Oasis, Prosperity Parlor, Chalk Line Cafe, New Era Speakup, or, Personal Liberty Institutoot. Anyhow, we would remind you that "the saloon must not come back."

Prof. Walter Boughton Pitkin, Columbia University, says: "Almost everything we have done in the United States in education, and especially in higher education, has been wrong. Recently I looked up the educational record of several of those financiers who have ruined others in the past few years. Most of them were either college graduates or the recipients of honorary degrees from our colleges. I cannot be proud of an educational system that turns out guilty barbarians."

Really wonderful revivals, bringing many thousands of Jews to Christ, are now on in Poland. As many as a hundred thousand already have been won.

THE SANCTUARY

Christian Leadership

HERMANN F. MILLER, D.D.

THERE are three circumstances today which should make us think of leadership. First, this is Lincoln's birthday and we are reminded of the sterling leadership he gave to his country in the period of storm and stress. Secondly, this is the day when in the gospel lesson we are called to be workers in the Lord's vineyard and leaders in His cause. Thirdly, the present condition of the world, which is with us day and night, is on our minds also in this moment, and calls for the best kind of leadership.

Let me say today in all earnestness that unless some wise and good leadership comes to the fore very soon, we are bound to have a kind of leadership which is not to our liking.

We can not go on taking care of millions of idle people through the dole without having serious consequences, not only in dwarfing a whole generation but also in violent eruptions.

We cannot keep the thousands of young people annually reaching manhood and womanhood in idleness without reaping some kind of trouble.

We cannot permit extravagance in public matters, which usually mean corruption and increased taxation, without expecting a serious storm in comparison with which the landslide in November is a mere Spring zephyr.

We can not permit racketeers and gangs to intimidate our vast communities without lowering the morale of all and weakening essential social foundations.

We can not permit cunning financiering to go on unabated without making of a whole country a mass of people on the track of outwitting and cheating each other.

We can not disregard the temples of righteousness and the Master of truth and life without surrendering ourselves to that which leads to the disintegration of all that is worth while.

We need leaders—need real leadership. Not any kind of leadership: we have had

enough of that. We have had enough leadership of selfishness, greed and profit, which lost sight of service, justice, liberty, righteousness, the common good and human peace. We have had leaders in the temples of pleasure who have revealed to us to what depth a man can fall and showed him how to do it—but it hasn't done us any good. We have had political leaders who found a gold mine in the public funds and have left communities on the verge of bankruptcy. We have had financiers who were adept at concentrating wealth and its control, but they have taken it out of circulation and frozen the streams of commerce.

We do not need that kind of leadership. We need now the leadership of unselfishness, of justice, of righteousness, of sacrifice, of daring and of faith. You may call it what you please; I call it Christian leadership, for the kind that I see is necessary is what I can see in Jesus of Nazareth.

When I speak of such leadership I am thinking not only of great souls like Lincoln. We need them sorely. But we need more than such. We need the leadership of a huge movement, we need the leadership of a national attitude, a national ideal, a world aspiration. We need the leadership of a righteousness movement of relentless momentum which may be headed by great souls but which is greater than any one soul—a movement to which we all can contribute, in which we all can participate, in which we all can exercise leadership.

And again I say, I can think of no better name for it than Christian leadership—the leadership of Christian faith, which points the way, which makes the demands and which is ready to render the service and bear the load.

Are we ready to join in something like that? We can, no matter who and what we are. We are not always followers. Sometimes everybody is a leader, is forward looking, idealistic, hopeful, helpful. Everybody can make a contribution to the leadership of a

movement, the leadership of righteousness. We can make such a contribution in our home, in our school, in our social circles, in our business life, in our shop and mill and store. It is a wave of righteousness which we need and which only the many can make real. It is depending on all of us. Will we make a new beginning?

I have mentioned to you no text. There isn't any one text which will include all which such leadership demands. In truth it demands the real living of the sum total of God's message, or of all your Christian knowledge and conviction. It demands the soldier's spirit, the pioneer's courage, the voyager's hope and the seer's vision. And yet a beginning must be made and we must attach our impulse to something definite and challenging, to something which is essential to such exercise of leadership. Consequently, I refer you to a passage that I think is helpful and can start us on the road of thinking and fire our determination. The passage may surprise you at first. I hope you will agree with me in the end.

I want to refer you to the twenty-seventh Psalm and to the first, fourth and seventh verses,

The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple. Hear, O Lord, when I cry with my voice; have mercy also upon me, and answer me.

Tradition tells us that those words were written by a leader. He was oppressed and persecuted in his youth but he gathered followers about him. He went forth into battle as a boy and was proclaimed a hero. He became a king when his nation was overrun by enemies and he cleared the country and extended its borders. He rose to the throne when God still dwelt in a tabernacle, and he moved the nation to prepare for a marvellous temple. He began his reign in a depression and left his people in prosperity. He was a leader. And here, I think, he gives the secret of his leadership.

First, he had a sense of God's power and an unshakable confidence.

In the crises of life and history man needs confidence. Sometimes the obstacles seem overwhelming. Lincoln must have felt that way when he faced disappointment after disappointment. He must have felt that way when he was confronted by the great move-

ment of secession and the problem of slavery which had fastened itself on the nation. We feel that way when we are faced by the industrial stagnation and the collapse of the financial system, by the lawlessness in the land, by the warlike attitudes of nations, by the incalculable amount of wrong and injustice in the world. We become cynical, doubtful, hopeless. We just shrug our shoulders, hope for the best and take recourse to superstition. We need confidence in the battle for the right and for the progress of humanity.

We need more than self-confidence. We know only too well the limitations of man. We know only too well our own limitations and how helpless we are single-handed against universal evil. We have told to us the limitations even of great men. Self-confidence is necessary but when based only on self it is not to be trusted. Napoleon had it and we know where he landed. The emperors of Europe had it and we know to what end they brought their countries. Some of our leaders had it and we know to what kind of a pass we were brought. There is too much of that in Stalin, Mussolini and Hitler. Such correct one evil, apparently, but only to bring on another and even a greater one.

We need confidence, we need self-confidence, but confidence that is based on God. Ah, we need a sense of God's greatness and the dependability of His truth and His ways. There can be only one kind of courageous leadership, the leadership of the truth and the right. The leadership of wrong and evil has fear and cowardice in the heart. The confidence that is based on God, His power and His truth, and the leadership for which God is the light and the goal—they will never fail.

I can not rid myself of the conviction that there is a holy, moral and righteous purpose in the world and God is at the head of it. There is, therefore, only one kind of a movement to which I can safely attach myself with certainty of triumph and glory, and that is God's movement. There is only one kind of leadership that will remain so forever, the kind that follows God. A righteous leadership, a righteous movement, must win.

You can point out to me the failure of history, the deeply entrenched wrong, human selfishness, horrible injustices and stupendous ignorance, but I in turn refer you to the immensity of the universe which God made, to the power of the storm, to the strength of the hills, to the grandeur of

His Word, to the power of love in the Son, to the presence of the Spirit. There is nothing impossible with God. We Christians need a renewal of our sense of God's power and purposes and with confidence in Him go forth and give the world the needed leadership of righteousness. We need the anchor of the Infinite.

**The builder who first bridged Niagara's gorge,
Before he swung his cable, shore to shore,
Sent out across the gulf his venturing kite
Bearing a slender cord for unseen hands
To grasp upon a further cliff and draw
A great cord, and then a greater yet;
Till at last across the chasm swung
The cable—then the mighty bridge in air.**

**So we may send out little timid thought
Across the void, out to God's reaching hands
Send out our love and faith to thread the deep,
Thought after thought until the little cord
Has greented to a chain no chance can break,
And—we are anchored to the Infinite!**

The second thing which this singer mentions as the key to his leadership is his willingness to learn and to seek righteous fellowship.

This man wasn't depending on any inner light or wisdom of his own. He wasn't expecting any moral and beautiful aspirations to high ideals to surge outward spontaneously from within him. He wasn't trusting to human nature to enkindle the torch of truth which would light the way to salvation. He sought enlightenment and inspiration. He had learned where to find it and where to inquire. He went to the house of God.

**One thing have I desired of the Lord, that will
I seek after; that I may dwell in the house of
the Lord all the days of my life, to behold the
beauty of the Lord, and to inquire in his temple.**

If I ask you where you received your moral training and your knowledge of right living you will answer that it came from God's Word and through the Church. It came from the days of Bible School instruction. It came from the hours spent in the house of God. It came from the gentle but serious atmosphere emanating from altar and pulpit. There you found ideals and goals, rules and laws, love and life, which you didn't find in any other place. Imperfect as man's handling of that truth of God was, the truth was there and it left an impression upon you. If you have any idealism left, if you feel the call to the crusade of righteousness in an evil and weak world, it is because God's truth and God's spirit has enkindled something within you, which urges you on.

We need more of that new life and that new flame. The fire within us dies if it is not

fed. Moral aspiration wanes if it is not constantly quickened, and this Word is the power which whips flagging interest into new heat, which banishes indifference, which supports the high standards and lifts them higher. David loved the Temple and the nobility of his heart and his purpose were sustained.

I more than doubt whether you or I could sustain our hold on the rule of high living and continue to struggle to measure up were it not for the fact that we meet here constantly and feel the presence of an holy God. I question, therefore, the safety and wisdom of any leadership that is not fed and sustained by the snow-white truth which shines here as the noonday sun, and I am confident that there can be no sustained leadership to better living and to higher ideals that is not in constant touch with this source of God's truth. Man needs this guide, this strength and this light. The man who neglects it is slipping, is compromising, is excusing, is satisfied with less and lower achievements. He no longer looks to the mountain peaks shining in the sun, but to the dark shadows of the valleys where evil lurks.

Finally, this man depended upon God's mercy and sought it in prayer,

**Hear, O Lord, when I cry with my voice: have
mercy also upon me, and answer me.**

Every man who would lead to something better, higher and purer makes mistakes and in weakness commits wrong and sin. Sin destroys his leadership, if he does not rise above it and conquer it. There is one way to conquer it—that is, to confess it before your God, know His forgiveness, feel the uplift of His mercy, and then go forth and try again.

We would have no leaders if we permitted sin to rob us of courage and daring. Guilt would cut into our vitals and take all our strength away. We must rid ourselves of that guilt, take it to God in prayer and sincere confession, leave the load with a merciful Father and hear Him tell us to go forth again.

I, with many, believe that we are confronting problems the solution of which will determine the course of man's welfare for decades to come. I believe that this present generation has created problems with which the young men and young women of today will have to battle all their lives. That is their heritage. Let me repeat: the leadership which is necessary comes from God. His

strength is in it and we can be courageous. His help is here to point the way, and we need not be ignorant. His mercy is ever new

and He will lift us up when we fall. Then—forward!

Reading, Pennsylvania

Current Religious Thought

Harmonies of Passion Week

G. W. DUNHAM, M.A., D.D.

THERE are whole harmonies in Passion Week without any harmful holes or dawdling discords. In studying its chronology it will be wise I am sure to begin at the date which can most definitely and certainly be determined from the Scriptures,—the Passover Supper. Good Friday and Palm Sunday are both threatened, and even the time of Resurrection is placed by some on Saturday evening instead of Sunday morning. First and last, at beginning, middle and end, the week is involved in difficulty and dispute. This is our contribution seeking to stabilize thinking on the time and order of events in this most interesting and copious period of the Gospel records.

The Passover

The time of the Passover Supper is prescribed by Old Testament law which is very specific. It was to be eaten on the evening of Nisan (Abib) fourteenth, and *the evening began the day*. Beginning at this point then we shall endeavor to relate these three great days, Good Friday, Palm Sunday and Resurrection Day, in such way that the usual harmonious grouping of events on all the several days of Passion Week according to our standard harmonies will be seen to be in the main correct.

It is only natural for us with our current habits of thought to expect the evening to follow the day; and so we think of the Passover Supper as though it was eaten after the daylight portion of Nisan fourteenth, which according to Jewish time, would be the fifteenth. A little thought and study will, I am sure, make us clear on that point. The lamb selected on the tenth Nisan, the first month, was to be kept until the fourteenth day of the month, killed *at even, at the*

going down of the sun (Deut.16:6), and *they shall eat the flesh in that night* (Ex.12:6-8). Nothing was to be left till the morning. Also Leviticus 23:56: "In the first month, on the fourteenth day of the month *at even* is Jehovah's Passover. On the fifteenth of the same month is the feast of unleavened bread unto Jehovah." See also Numbers 28:16,17.

This is very special. The fifteenth and twenty-first are to be great days of holy convocation even as the seventh day sabbath is called a holy convocation (Lev.23:7,8,2,3). Note the distinction between Jehovah's passover, and the feast of unleavened bread unto Jehovah. But unleavened bread is characteristic of the paschal supper as well as of the feast. Eight days are required for both. And there are seven days in which unleavened bread is to be eaten aside from the fourteenth day. Josephus refers to it as an eight day affair. Both the feast in which burnt offerings and meat offerings and sin offerings were made and eaten and also the Passover Supper as well as the paschal lamb, separately or all together are called *the passover*: note Deuteronomy 16:2, which refers to the offerings of the flock and of the herd; the lambs from the flock for the Supper, and the cattle for the feast, but they are the *sacrifice of the passover* unto Jehovah.

The expression *at even*, which the margin gives as *between the two evenings* in Hebrew, must mean that the passover lamb was to be killed about sundown between the early evening before sunset of the day going out (Nisan 13th) and the evening after sundown of the day coming in, the evening of Nisan fourteenth on which the Passover was eaten. "The evening and the morning were the first day" and every day with the Hebrew. At midnight the first born were slain. "Pharaoh

rose up in the night; and he called for Moses and Aaron by night, and said, Rise up, get you forth from among my people, both ye and the Children of Israel" (Ex.12:30,31). Thus the children of Israel had the daylight portion of the fourteenth Nisan in which to spoil the Egyptians, shoulder their kneading troughs and gather at Remeses *preparatory* to leaving Egypt forever on the fifteenth—"the self-same day" (Ex.12:51) which they were to "remember" and "keep" with holy convocation as the *first* of the seven days feast of unleavened bread (Ex. 13:3-10; Num.33:3). Correspondingly in early New Testament times we have this daylight portion of Nisan 14th used as the Preparation for the high day of the 15th—when the Jewish apprehenders of Jesus would not enter into the Pretorium that they might not be defiled but might eat the Passover—that is, the feast (Jno.19:14; 18:28).

**"I Keep the Passover"—Jesus
Then Good Friday**

Our next question is, Did Jesus eat the Passover, *i. e.* the Passover Supper? For even this event is controverted by those who teach that Jesus ate an anticipatory meal twenty-four hours ahead of time in order that he might die at the exact hour for slaying the paschal lamb. But, that Paul says, "Christ our passover is sacrificed for us" does not imply that as over against the recorded facts of the Gospels, which are these:

1. Jesus himself calls it the passover. According to Luke who says that *they made ready the Passover*, and that *when the hour was come*, he sat down and the apostles with him and said, "With desire I have desired to eat *this passover* with you before I suffer." His word to the host also was, "*I keep the passover at thy house*" (Luke 22:15; Matt.26:18).

2. Then it was as late as the first day of unleavened bread that the disciples came to him saying, "Where wilt thou that we make ready for thee to eat the passover?" They did not ask him when. No other time but the regular time was thought of. And no other day earlier than the thirteenth could possibly be called *the first day of the unleavened bread*. It would have been impossible to have eaten the Passover Supper, or any meal, twenty-four hours ahead of time and prepared it on *the first day of unleavened bread*. To be exact the fourteenth was the first day of unleavened bread; the afternoon of the thirteenth a preparation time for that day which began at

sundown. "In fact Josephus' Wars VI-9-3 says, 'The lambs were killed between the hours of three and five o'clock in the temple. They were carried from there and cooked in private homes'" (*The Harmony of the Last Week*—p.60—Calloway).

The extensive scale on which the ceremony had to be carried on made it impracticable to wait until sunset to slay so many and distribute them. So Peter and John were sent on that afternoon of Nisan thirteenth to arrange with "the good man of the house" for the use of the large, furnished, upper room. Then they would go to the temple to get the slaughtered lamb, would return to cook it and prepare the meal with the bitter herb, in the guest chamber.

On the difficulty of any portion of Nisan thirteenth being called the first day of unleavened bread an advocate of Thursday crucifixion, and of an anticipatory meal, helps us out. He says that the Jews, like ourselves, had non-solar as well as solar days, a non-solar day being a twenty-four hour period carved out of two different solar days. So in view of the fourteenth being so near at hand as the coming sunset, and of the preparation being made that very afternoon for the supper and the putting away of leaven, in a loose colloquial way it could very properly be said at any time during the daylight part of Nisan thirteenth, and especially after midday, that it was the first day of unleavened bread. The presence of Roman political supremacy also would have a tendency to contribute to this way of speaking, since their civil day did not end till midnight after the passover lamb would be eaten. I do not see that any time *before* the daylight portion of Nisan thirteenth could be called the first day of unleavened bread, nor how any later time than the evening of Nisan fourteenth following this preparation on the thirteenth could be used for the supper.

The idea that Jesus must die at the exact hour of the day at which the paschal lamb was slaughtered has more sentiment than reason. The Saviour had other types of sacrifice—the burnt offering, the sin offering—due on other days of the Passover (Num.28: 19,22) to fulfil, as well as this one; and then there was the sin offering on the great day of atonement in the seventh month. Why should exact time correspondence be important in one type more than in another?

Nor is John in conflict with the synoptics here, for when he speaks of the *Passover*

from a standpoint some weeks or days before, the term includes both—the Passover season (11:55; 12:1 and perhaps 13:1)—but when used as it is at a point of time between the Supper and the feast (18:28; 19:14) it must refer to the feast, which is still future.

Jesus, then, ate the Passover Supper and instituted the Lord's Supper on the evening of Nisan fourteenth and was crucified on the following daylight portion of this same day, our Friday, according to the commonly accepted and traditional view. We should not depart from this without good and sufficient reasons, for which we believe there are none. Good Friday may still be spared to us, and Palm Sunday, as we shall see.

Palm Sunday Safe

Working back from this date of the Passover Supper and the Friday crucifixion on the fourteenth Nisan we encounter a difficulty to which advocates of a Wednesday crucifixion call our attention.

Speaking of Palm Sunday, Mr. Calloway (*The Harmony of Passion Week*, p.33) says: "If the day was really Sunday then the preceding day, Saturday—the Jewish Sabbath, was the time when Jesus completed the journey from Jericho. But this is unthinkable."

So he gives up Palm Sunday, although his theory in effect sets aside the harmonious testimony of Matthew, Mark and Luke at this point, for what John is supposed to say. But John is a later witness whose purpose is not to give details of time and place, nor to correct those already given. He does not conflict. His introduction at this point of the Supper, which both Matthew and Mark relate after the busy day of controversy and teaching and as two days before the Passover shows that he is not concerned with the exact order of events here.

It is assumed from John 12:1,12 that Jesus came to Bethany and spent the Sabbath, Saturday, with his friends there, and that, following this day's repose, on the next morning from Bethany He made His triumphal entry. Hence the difficulty. For if Jesus was crucified on Friday, six days before would be Sunday by inclusive count—Sunday following the Sabbath, and how could He come from Jericho on either day? Therefore, it is argued, He was crucified on Wednesday (or Thursday) and then, six days before, He could make this journey of fifteen or eighteen miles, that is, on Friday.

We gather from Luke and the other synoptists this understanding of the matter, and the difficulty disappears: Jesus spent the Sabbath with Zacchaeus in Jericho (Luke 19:6,7). This explains the *must* of verse 6. Certainly Zacchaeus would benefit by the visit; but it was because he was rich and well able to entertain, and because it was the Sabbath that Jesus and his traveling companions lodged with him that day,—had to do it.

But at the close of Sabbath, toward evening, having spoken the parable of the pounds because they were nigh unto Jerusalem (only about six hours' travel away) as well as because they thought that the Kingdom of God was immediately to appear without His having to die and go away, He set out for Jerusalem, *went on before* (Luke 19:28), and set the pace for His companions on that moonlit night which got them nigh unto Jerusalem on the Jericho road shortly before midnight, with Bethphage and Bethany over against them.

Here they rested, while from this point Jesus sends two of His disciples who are least fatigued by the hurried journey, for the colt. Whether these two went "crosslots" or further along the Jericho road and then angled back on the Bethany road we are not told, but they did have a way to go from the Mount of Olives, Jericho road, to the village of Bethphage, Bethany road, on the same mountain. A messenger may have accompanied them and gone on to Bethany to take word of Jesus' arrival, and that He would lodge there next night. Certainly some went on to Jerusalem and carried the news, which among that expectant populace (Jno. 11:55-57) and at that stirring time, spread even in the small hours of the night; so that the next morning the company, among whom were many who had been impressed by the raising of Lazarus, came out to meet the ones of Jesus' company going into the city.

The synoptists make the following points clear:

1. Jerusalem, not Bethany, was Jesus' first objective at this time: He went on before, going up to Jerusalem, (Luke 19:28). He was not a man looking for a safe and comfortable place to lodge every night, but was concerned about His Father's business and must be on schedule time.

2. He did not wait to send for the colt when He drew nigh to Jerusalem: it was to be brought at once for immediate use. The King's business required haste, even though

the Kingdom itself was not immediately to appear.

3. Even the owners were not to be consulted, but an explanation offered in case any man said ought. If the owners were away, or asleep, as they might well be at that time of night, the colt was to be brought away with its mother at once. In event the dogs barked and woke the owners on the housetop they had a password for this contingency. The inquiry did actually eventuate from some standing by—some friends of Jesus too restless to sleep, I suspect—and the reply was satisfactory: "The Master has need of Him." Ah! that was news! How long would it take to get to Bethany?

4. *There was no opportunity* when Jesus first came nigh unto Jerusalem and Bethphage and Bethany (Mark 11:1) *for any prepared supper*. Not until after the Triumphal entry did He lodge at Bethany, and then every night for four successive nights (Matt. 21:17; Mark 11:19; Luke 21:37).

The drawing "nigh to Jerusalem and Bethphage and Bethany" of Mark and Luke must be equivalent to "and came to Bethphage unto the Mount of Olives" of Matthew, for Matthew immediately adds, "Go into the village that is over against you." And this all might be taken as equivalent to "six days before the passover came to Bethany where Lazarus was," of John. If it be objected that this lacks that much of really coming to Bethany, we have Matthew 21:17—"And he left them and went forth out of the city to Bethany and lodged there,"—which would still be the ninth Nisan until sundown, and therefore six days before the Passover.

But John says "*On the morrow* a great multitude that had come to the feast, when they heard that Jesus was coming to the feast, took branches of the palm trees and went forth to meet him." So the coming to Bethany was the *day before*, that is, the Sabbath. Well, John uses Roman time (See Jno. 20:19; 19:14), beginning the day at midnight: which is in harmony with his Gentile environment at a later date and distant place of writing, and with a better grasp of a world program for the Gospel. I do not mean to say that a providential, spiritual inflatus had nothing to do with it. If Jesus reached the Mount of Olives by midnight and bivouacked for the remainder of the night, John could well say *on the morrow*. One lodging with Zacchaeus at Jericho, the next with Lazarus at Bethany, with the rest by the

roadside the latter part of the night which intervened, meets all the requirements. No need here to give up our traditional Palm Sunday, or Good Friday.

Jesus was not a man averse to strenuous things, to night journeys and vigils when the urgency of the occasion demanded. This was much more like Jesus than for Him to spend an unnecessary day with Zacchaeus and second rest day at Bethany with but a six hour journey between.

Furthermore, to the disciples Jesus was acting strangely on this journey (Mark 10:32). They did not comprehend how momentous an occasion it was—this last journey to Jerusalem. As a King, though a meek and lowly one, He was suddenly to come to His temple. *In due time* He was to die for the ungodly. He had to be on time to fulfil prophecy. He could not go ahead of time because of Jewish hostility. Suppose He had gone to Bethany for Sabbath—less than a Sabbath day's journey from the city. A crowd of curiosity seekers came out as soon as they knew He was there (Jno. 12:9), not for Jesus' sake only, but that they might see Lazarus; for His raising of Lazarus and consequent popularity had aroused so much organized antagonism on the part of chief priests and Pharisees that they had advertised for His whereabouts and proposed to apprehend Him.

This made expedient a rapid journey on the last lap and an unexpected arrival. Why, even some of His enemies, the Pharisees, taken unawares, are inadvertently in the crowd that does Him homage! A rapid night's march, a halt by the wayside while some go into the city to spread the news, another to Bethany: to enlist His friends, two others to get the colt, these are the very things to get the prophecy of Triumphal entry fulfilled.

If we consider John's purpose in writing his Gospel it may help still more to see that there is no contradiction of the other evangelists here. To give details of time and place, to correct those already given, to write chronologically, that is not required by the purpose of his Gospel. Many had "taken in hand to set forth *in order* a declaration of those things which are most surely believed among us" and Luke likewise proposed to write unto the lover of God *in order* (Luke 1:1,3). Mark is conceded to have been very accurate in relating the sequence of events. But John writes not to set in order the things

already believed by his readers, but that "ye may believe that Jesus is the Christ the Son of God, and that believing ye may have life through his name" (Jno.20:31).

So in harmony with this purpose he relates how different ones met Jesus, became acquainted with Him, and, though they did not understand Him, yet became attached to Him. He alone tells of the raising of Lazarus, because that convinced so many; He tells how friends became closer friends, more hospitable, more sure, so that they *bare witness* (12:17), while enemies become more bitter and foolhardy in opposing and seeking to kill him. And so when Jesus comes to Jerusalem for the last time, the friends at Bethany and the enemies at Jerusalem are in the writer's mind, not so much the detailed circumstances of time and place.

In relating the event of the Triumphal Entry John tells how Jesus, "having found a young ass, sat thereon *as it is written*," though His disciples at that time did not understand, but did later,—this in harmony with his purpose to convince his readers as to whom Jesus was; but the synoptists tell us just how He got the colt and its mother. John is brief here, and in the matter of introducing the Supper *out of chronological order*.

Why then should we not accept the synoptists' account and believe that Jesus did not go to lodge at Bethany in person until after the Triumphal Entry? Read in the light of the other accounts, and of the previous context—note the *therefore*—this seems to be the sense of the passage; therefore Jesus, in spite of all this hostility of the authorities, as much as *six days* before the Passover, came right up to Jerusalem with the intention of making headquarters for the next several days at the suburb of Bethany! And His friends were loyal enough right in the face of that growing opposition to make a Supper for Him.

Now *on the morrow* after Jesus had so unexpectedly and publicly arrived—see His popularity on the one hand, and on the other the resentment and determination of baffled Pharisees—picture it in the Triumphal Entry on Palm Sunday! How happily John harmonizes with the other accounts!

Sunday Night and Monday, the Tenth Nisan

Some have made a point of the Triumphal Entry that it marked the day on which the Passover lamb was selected, the tenth Nisan (Ex.12:3). On that day he presented Him-

self to Israel as their King and was rejected as such, they say. But ere this the rulers had proposed that He should die. He had been abroad to escape them. Really I find more on Monday to correspond with the type than on the previous day.

On Sunday there had been a great stir because of the arrival of Jesus and His Triumphal Entry. That night and next day (the tenth—Sunday night and Monday) *accordingly, a great throng of people* from among the Judeans (see the Greek here) *learned that he was there*, and came to Bethany to see Lazarus also. But the chief priests took counsel that they might put Lazarus also to death: because that by reason of him many Jews went away and believed on Jesus (Jno 12:9-11). The chief priests definitely marked Him for death along with Lazarus.

Monday was the day of cursing the fig tree, type of the Jewish nation—Jesus rejected: Jews rejected. It was the day of His second cleansing of the temple which led to the challenging of His authority on the following day. And it was the day in which the Greeks would see Jesus, who answered: "The hour is come that the Son of Man should be glorified. Verily, verily I say unto you, except a grain of wheat fall into the ground and die," etc. He ended His word on this occasion by saying, "Yet a little while is the light among you," and warned of the coming darkness. Then departed and hid Himself from them—yet they believed not. A footnote here by Robertson in his Harmony says, "The rejection of Jesus by the Jews is clearly set forth by John's Gospel. The Pharisees made many timid and afraid." Jesus Himself says in this same passage, "He that rejecteth me," etc., Jno.12:20-50. Jesus felt rejected on that day by the Jews, His life marked for slaughter, but that His life lost in sacrifice would be fruitful among the Gentiles. The Paschal lamb had been selected, and innocent, resigned Himself to His fate without fear or favor, foreseeing the outcome.

Three Days and Three Nights

The greatest difficulty that some seem to encounter in the commonly accepted and traditional view of Friday as crucifixion day is with Matthew 12:40,—"*As Jonah was three days and three nights in the belly of the whale so shall the Son of Man be three days and three nights in the heart of the earth.*"

There is only one way to avoid the difficulty and that is to understand that the three

expressions, *three days and three nights*, *after three days*, and *the third day* are simply idiomatic and synonymous terms. That is all there is to the alleged contradiction. To prove a Wednesday crucifixion, were that possible, in order to fulfill Jonah 1:17 and Matthew 12:40 would only involve *the third day* in contradiction therewith, for in the several instances in which it is used the Lord's resurrection is counted from His crucifixion, suffering, burial, and called *the third day*. Some have been at great pains to ascertain how the Jews reckoned time, began their years, etc., and to apply their findings in support of some longer period in the grave than the commonly accepted one, but the reckoning of complete astronomical days is quite another thing from expressing time in the common idioms of speech.

Some have insisted that "three days can never mean anything but three days, and three nights can never mean anything but three nights," and that three days and three nights must mean exactly seventy-two hours: that the other expressions must conform to this exact meaning. And yet in arguing that the Lord lay that length of time in the tomb (which in one sense is not exactly *in the heart of the earth*) even in our language they must use some qualifying expression, as *full three days and three nights*, *exactly three days and three nights*, *three days and three nights net*, or reduced to hours, to make themselves certain of being so understood.

Here is the crux of the whole difficulty: Is the *three days and three nights* of Matthew 12:40 synonymous with *the third day* so frequently used in reference to the resurrection? Is the *after three days* of Mark 10:34 the equivalent of *the third day* in the parallel passage of Matthew 20:19? If so, there is no ground for the rationalist to allege contradiction, and no need for any Wednesday or Thursday crucifixion theory to explain the discrepancy, which they are unable to do anyway.

Synonyms do not often have exactly the same meaning, but nevertheless can be used interchangeably, and with a preference one for another, because of general looseness of thought and speech. Since these three expressions are used as synonyms in the Bible in reference to this event of our Lord's death, burial, and resurrection, in all reason and fairness each may yield something of its exact and fullest content of meaning, and the one seemingly and usually more exact may have to yield most in this usage. The

most exact and fullest meaning of one cannot be insisted upon to the breaking point of another in order to maintain a theory.

The *third day* cannot mean fourth day or fifth day, or after the third day is past, while *after three days* may mean after the third day has arrived, as apparently it does in 2 Chron.10:5,12 and Esther 4:16; 5:1. If a day and a night makes an *onah* and part of an *onah* is as the whole—so Lightfoot quotes from two Jewish rabbis—then three days and three nights may mean a part of one *onah*, a whole *onah*, and part of a third *onah*, if that is Jewish idiom.

Wednesday crucifixionists seem to me to be very inconsistent when they stress the inclusive method as being the Jewish way of counting days, the first and last being included in the count, and yet are unwilling to use that method in reckoning the days from our Lord's passion to His resurrection.

Sabbath and Sabbaths

To put two Sabbaths in conjunction, sometimes even with a preparation day for the second one sandwiched between, in order to keep the Saviour in the heart of the earth for seventy-two hours seems to me to manufacture difficulty where none existed before. We have seen, I am sure, that Matthew 12:40 does not require it. One such sad, dark day for those who hoped in redemption—was it not enough? And supposing the disciples could by some divine predestination have been kept inactive so long, I cannot even imagine those women who would prepare spices and ointments Friday evening (Luke 23:56) and buy more Saturday evening (Mark 16:1) keeping quiet all through a preparatory day for another Sabbath, before they would come back to anoint the body. What interest had they in a feast now! In doings at the temple that they should avoid the tomb until Nisan eighteenth (said to be Resurrection Day)? Nor can I believe they were occupied for a day in buying and preparing ointments and spices.

This involves also a Saturday evening resurrection—a surmise that encounters too great difficulty to be credible. The fact that the guards were just coming into the city as late as when the women, having seen Jesus and held Him by the feet, were going to tell the disciples (Matt.28:9-11) would on that theory require us to suppose the guard lay thunderstruck all night, or else hung around this place of dread supernaturalism for hours!

If I am any judge of Matthew's testimony, the whole event transpired concisely in the morning—the early setting out of the women, the earthquake, the angels' heavenly visit to roll back the stone, his brief word to the women, "Go *quickly* and tell His disciples,"—and they departed *quickly*—and ran to bring His disciples word—now *while they were going*, behold some of the guard,—how can any of this be pushed back to Saturday evening without violence to the narrative? It was no long drawn out affair when the mighty Saviour burst the bands of death! The earthquake was over, the stone rolled back, but the angel was still there, Jesus was there, the guards were scarcely gone when the women appeared on the scene—all on Sunday morning.

Mark 16:1 says, "And when the Sabbath was past"—using the singular number, whereas the conception of two Sabbaths in conjunction would require the plural. Also Luke 23:56, "And on the Sabbath (singular) they rested according to the commandment" (Ex.12:16; 20:8-11; Lev.23:3,7; Deut.5:12-15). And Luke 24:1, "But on the first day of the week (Sabbaths)—using the plural. I do not believe that we have sufficiently considered the significance of the literal Greek here and in Matthew 28:1, with its use of Sabbaths in the plural. One writer on this subject, and I acknowledge him a scholar and a thinker, says:

The fact is that, *curiously enough*, in the Greek language, the plural of the word for Sabbath, "SABBATA," is frequently used with exactly the same meaning as the singular—"sabbaton," in situations where the context makes it clear that one day only is referred to. The reader who does not know Greek can follow the argument if he has Young Analytical Concordance, in which it is shown which word is employed in the original. Texts of this kind are: Matt.12:1; Mark 1:21; 2:23; Luke 4:16; Luke 4:31; Luke 13:10; Acts 13:14; Acts 16:13. In the Septuagint, the Greek translation of the Old Testament which was in common use at the time the Gospels were written, the plural "*sabbata*" is constantly used with a singular meaning, and when the full expression is used: "the Sabbath day," it is usually, "the day of the sabbaths," if literally rendered. So it is in the Ten Commandments: "Remember the Sabbath day to keep it holy." This is in the Greek, if you wish to be literal: "Remember the day of the Sabbaths." Another sentence in the same connection: "The seventh day is a sabbath unto Jehovah thy God," literally "the seventh day is sabbaths." Hence the use of the plural in Matthew 28:1 means nothing at all. It is the ordinary expression which occurs constantly. (Italics mine.)

I am unable to reach this conclusion with Prof. Albertus Pieters. There are certain

niceties, shadings of meaning, in Jewish-Greek thought not always tersely translatable that call for the singular where the singular is used, and for the plural where it is used: there is a reason why the singular is used in Luke 23:56 and the plural in Luke 24:1. The singular would not have been used in the first instance if two sabbath days had been in conjunction. They rested according to commandment on *that particular Sabbath day*, the high-day Sabbath throughout which the Saviour lay in the tomb; but—and then comes a very peculiar expression in the literal of the original—but on the *one of sabbaths* (the one Sabbath of all sabbaths, the first of the new order of sabbaths which began to be counted from Wave-Sheaf Day, from the time of the waving of the first fruits (Ex. 23:18,19) of the Resurrection from among the dead—and which according to the type of perfection in seven, the perfect number, multiplied into itself, have never yet ceased to be counted) on the one Sabbath of sabbaths at early dawn, they came to the tomb, bearing the spices which they had prepared (See I Cor.15:20,23).

Matt.28:1 has *Sabbatoon* (genetive plural) both times. That is the literal truth even though our translators render it both times in the singular, the first as *Sabbath day*, and the second, *of the week*. The literal is, *Opse de Sabbatoon*, late in the Sabbaths. (There is an idiom in the Greek, *Opse de tēs hēmeras* late in the day) *Tei epiphōoskousēi eis mian sabbatoon*, in the dawning into one of sabbaths (not toward the first of the sabbaths, but toward one of [the] sabbaths). It seems to me to be the significant content of the Scripture here to paraphrase as follows: Now late in the Jewish sabbaths (which are passing out) in the dawning into one of the Christian order of sabbaths (which are to supersede the old Jewish order) came Mary Magdalene and the other Mary to see the tomb.

Now Mark 16:2 also has sabbath in the plural: *Very early on one* (of the new order) of sabbaths—sabbatoon, genetive plural. It must have been a new order of sabbaths not restricted by the limitations of the Jewish prohibitions, for here are the women doing on the first of the sabbaths what was not allowable on the day before, yet spontaneously and properly enough, for it was a labor of love to God.

And the new order of sabbaths began at midnight, not at 6:00 P. M. When the King-

dom of God was taken from these Christ killing Jews (Matt.24:43) and given to the Church (I Peter 2:8,9), Jewish reckoning of time no longer obtained. It was a world-wide Jewish-Gentile situation into which the wine of the Gospel was to be poured.

John 20:1 likewise has the same expression for the Resurrection Day: *tēi de miai toon sabbatoon*, on one of the sabbaths, which our translators render as the first day of the week. I see no good reason however from anything I can find in the Greek New Testament or in the Septuagint for translating *sabbatoon*, of the week. In the idiomatic Jewish-Greek thought, the Sabbath—literally, *the day of the sabbaths*, usually found in the LXX to translate the Hebrew singular, the Sabbath day, and so rendered in the singular in English, really has a plural sense: the Sabbath right along every week, *an institution of Sabbath days*; not one individual day. But when one particular Sabbath day is thought of we have *sabbaton*, singular, as in Luke 23:56.

In every instance where the particular Sabbath day on which Christ was in the tomb is referred to the singular number is used. In every instance that I have examined where the plural is used it is the idiomatic *day of Sabbaths*, or else for some reason the sense in which it is used calls for the plural. In Luke 4:16 it is the idiom, on the *day of Sabbaths*; Luke 4:21, and He was teaching them on Sabbath days,—not on just one isolated Sabbath; Luke 13:10, He was teaching in one of the synagogues on (successive) Sabbaths—His custom, not that He happened to be there for just one Sabbath; Mark 1:21—here we have the plural followed by an imperfect tense denoting customary repeated past action: He used to go into the synagogue on Sabbath days and teach: Mark 2:23 and Matt.12:1,—at that (harvest) season Jesus betook Himself on (two, or perhaps more) Sabbaths through the grain fields. Here the verb is first aorist: it was not His wont, yet under duress, as He explains, He did this, as David did when he ate the showbread,—did it on more than one Sabbath, but was blameless.

But Mark 6:2: "And when the sabbath (singular) was come he began to teach in the synagogue." This was in His own country and it did happen only on that particular Sabbath when He was at Nazareth: hence the singular. Acts 13:14 and 16:13: here we have the idiomatic *day of Sabbaths*: going to the synagogue on the day of Sab-

baths we sat down; on the day of Sabbaths we went forth without the gate beside a river where prayer was wont to be made,—as though the disciples thought of it as an institution of Sabbath days which we Christians have gotten away from, except as we accommodate ourselves to local conditions, exigencies and expediciencies: our Sabbath days are Lord's days. So it is here called by the Greek Old Testament idiom—the day of the (Jewish) Sabbaths.

We conclude then, that often where the plural for Sabbath is used in the original Greek it is not so translated in the English because of the awkwardness of literally rendering the Greek idiom, or because a nice shade of meaning in the Greek plural is either overlooked or it is not concisely translatable.

We find also that the literal Greek of Matthew 28:1 gives no support to the idea of a visit of women to the tomb on the previous Saturday evening. *That Sabbath* is always in the singular. And the circumstances are against it. If they had viewed the tomb at that time the Marys would have discovered the watch and the seal. These they were unaware of on the next morning (Mark 16:3). I cannot interpose a whole night between Matthew 21:1 and 5. The break in thought would be too abrupt: just as surely as the angel of verse 5 is the angel of verse 2, so surely are the women of verse 5 the same women of verse 1.

The angel is one and the same, the women the same and the visit one. Verse 1 is so closely parallel to the other Gospels here—same women, same dawning time of day, same plural of Sabbaths, and the same purpose is so easily implied—to see the sepulchre if they might not by some means enter with the spices, that I see no valid reason to separate it from what follows, by a night. Verses 2-4 are simply and naturally in thought placed here to explain how the angel came to be there, and why they found the tomb empty.

But the two plural *Sabbaths* of verse 1 are different orders of Sabbaths: the Jewish of the Old Covenant which were being done away with in Christ (2 Cor.5:14), and the new and glorious Christian first day Sabbaths, the seven times seven days unto the Pentecostal Jubilee of the Kingdom of Heaven. "This is the day which the Lord hath made: we will rejoice and be glad in it!" Psalm 118:24.

Nisan Fourteenth to Sixteenth Inclusive

Harmony With a Single Sabbath. There have been two difficult questions raised which fall within this period and some have resorted to a longer time in order to explain them. (1) Did Nicodemus and Joseph of Arimathea together bury Jesus, as John tells it, or did Joseph of Arimathea do it alone? (2) How is it that the women bring spices and think to anoint the body of Jesus after seeing how the body was laid away by Joseph, and after Joseph and Nicodemus had already embalmed it?

Clearly Nicodemus and Joseph were in collusion. The women of course did not know it. Why should they? They were not "in" on the work of secret disciples who were not of the same caste or neighborhood. Nicodemus was to get the aromatics and Joseph was to get the body,—division of labor for the time was short. Joseph was more expeditious, encountered no delays. Pilate was readily found and gave audience. The centurion perhaps about to report for orders as to the disposition of the bodies was providentially within calling distance (Mark 15:44). Permission was obtained from Pilate. Joseph hurries back, buying a winding sheet on the way out of the city. He gets the body from the cross, assisted it may be by the now believing centurion, wraps it, disposes it, and closes the tomb to hide it from troublesome enemies and curious spectators, meanwhile wondering why Nicodemus does not come. He departs to look for him, or to help him arrive with the heavy load—about a hundred pounds of weight. The women leave, having seen where the body was laid, and immediately Nicodemus arrives, having been hindered in purchasing, or in transporting the weight of spices. Together they hastily reopen the tomb and embalm the body. *They* do lay Him in the tomb,—*they* is correct, because they had agreed on this before Joseph did it without Nicodemus, who returned after it had been done, and they together finished the work in time not to be inconvenienced by the Jewish authorities who came later in the evening to set the guard and seal the tomb. When the authorities do this they know the body is there. Let us not suppose that this precaution was not taken until the next daylight period. When Matthew says, "On the morrow which is after the preparation" (27:62) he is using Jewish time—it was that same evening that they set the guard. The tomb was never left one

whole night unguarded and unsealed, much less two whole nights and a day in order for Nicodemus and Joseph to embalm the body after a first of two conjoined Sabbaths had passed, as some have supposed on a second preparation day. Else when the guards were to be bribed the Jewish authorities would have said, "Go say that His disciples had already stolen Him away the night before we went on guard duty and before the tomb was sealed." It would have been easier for the Jewish authorities to appear careless, foolish themselves, and better to have a more likely story, then to buy the guards to impeach themselves with a crime worthy of death. Nor would they scruple to perform a work so necessary to them because the Sabbath was come. They made it as sure as they could, and as soon as they got permission from Pilate to do so. Nor were they sealing the tomb and setting the guard to keep Jesus from rising and coming out, remembering that He said, "After three days I will rise again"—and so in no hurry. The guard was set to keep the disciples honest and the tomb sealed to keep the guard honest. It is not reasonable to suppose that a single night passed before it was done. They made it as sure as they could.

Conclusion

1. If we see that the daylight portion of Nisan fourteenth was after the Passover Supper, and a preparation day for the holy convocation of the first great day of the feast, which was also Saturday Sabbath;

2. If we allow that Jesus spent Sabbath, Nisan eighth in Jericho, and then immediately set out for Jerusalem, and follow the synoptists for the details of the Triumphant Entry;

3. If we note that John uses Roman and not Jewish time as usually do the synoptists;

4. If we acknowledge that "three days and three nights," "after three days" and "the third day" are synonymous expressions and so used in the Bible;

I fail to see where there can be any difficulty in harmonizing the events of Passion Week on the old historic Palm Sunday and Good Friday basis.

Orlando, Florida

Adversity has the effect of eliciting talents which in prosperous circumstances would have lain dormant.—*Horace.*

The Teachings of the Times

C. H. BUCHANAN, D.D.

THOMAS CARLYLE could write beautifully, as his *Essay on Burns* indicated; when the occasion demanded it he could do some supreme snarling. This he did that he might induce the people to consider. One of his truisms was: "Experience is a great teacher, but she exacts very high wages." Here are two facts which exist today and can not be disputed. We are paying exorbitantly for the teaching of experience in the matter of our financial stringency. It does not require one of Carlyle's snarls to convince us of this.

The present world depression was never a necessity, but it is the wages experience is sternly exacting from a foolish, unthinking world. When mankind needed world-wide intelligence, cooperation and kindness, it received competition, commercial strife and international jealousy. This spirit was and is found on every hand, always working to a demoralizing end.

It is a habit with mankind to be indifferent to dangers till some calamity shocks them into sensibility. That the world is at present realizing such an awakening shock, is the real meaning of the depression. That the world recently passed through an era of unprecedented prosperity during and just after the World War, is not generally considered when men come to search for the causes of the depression. While prosperity has a way of demoralizing people and allowing them to go wrong, let us hope that the depression may lead us to consider and be wiser in the future. The conditions which led up to the depression were in existence long before the World War began to hiss and rage like a demon at large among the nations.

Look where we may and it will be seen that the same conditions existed in other nations,—personal jealousy, social strife, commercial competition and legislative incompetency. With America as with the other nations, one may detect the universal custom of neglecting to cultivate the habit of thoughtfulness. This neglect begins in the home in dealing with the children. Our children have natural ability enough if taught to use it, and it is difficult to know whether efficiency comes from a special talent or from proper training.

So many of our people were never trained to thoughtfulness, to get down to the study of a subject and to stay by it till the subject is mastered. The reading in the home is light and trashy. The more solid school readers of the past which were specimens of the best literature, have given way to ones which do not require study and thought. The old poets who wrote poetry not only to be read but studied are laid on the shelf. Jazz takes the place of the richer melodies.

Even the colleges are in a measure light. As compared with the more solid age, they skim the surface of things, much of which is due to the craze for specialism. The old professors were a university in themselves. One remembers President Garfield's remark about Mark Hopkins: "All the university I want is a log in a forest with Mark Hopkins sitting on it."

The old time professors knew things, and they could have been specialists in many subjects,—in languages, in philosophy and in mathematics, as well as in general education. Subjects which required long and deep study have been dropped, and lighter ones have been put in their place. The craze today is for history, natural science and biology,—all of which are subjects of observation rather than deep study; hence "behaviorism" in psychology, is, as it always was, a mere surface affair.

Lightness Felt in National Life

As a matter of course this lack of ability to think would be felt in the life of a nation. Men no longer want to "hitch their chariot to a star." They simply wish by a "straw vote" to detect the course of the winds, and to trim their sails accordingly.

There never was a time when great leaders and heroes were more needed, or a time when great men should be more honored. Yet as a nation in need, where have we real outstanding leaders? But as a fact are we growing them? Our cultural systems are not organized with that in view. We train youths to "pass" in college and to "get by" in business, but such agencies do not generally produce leaders. Regret it all we may, the fact stared us in the face, and portends no good for the future.

An Era of Extravagance

That a thoughtless people would be unwise in grasping after money and foolishly extravagant in spending it, is to be expected. Two facts concerning America, go hand in hand. (1) We are nominally the richest people in the world, and (2) we are the most extravagant. And these two facts have been largely instrumental in getting us into trouble.

The depression is generally laid at the door of the World War, but only in a measure is this true. The war-profiteering started the trend which, as a natural result, produced our present trouble. But to get to the root of the matter one must go to the long-standing American habit of worshipping the dollar. Our youth came to set their hearts on getting rich, and though poor, living as if they were wealthy. Honest poverty is looked upon as a disgrace; honest toil is too slow and too degrading. So other sources must be resorted to, such as gambling in stocks and bonds and vast speculations, and the like. All of this is the direct fruit of the nation's shallow thought and wreckless expenditure.

There was no protest against all this extravagance at the time, and the public called the condition "good times," never thinking of the avalanche that was sure to come when a normal level in prices should be established.

Where Religion is Endangered

It would be surprising if such conditions did not affect religion. Where the philosophy of life is "an involuntary progress," pushed on by some strange power to where—we know not,—what wonder the world forgets to think, to fight against wrongs, and is eager to enter into the possession of any kind of enjoyment,—social or material, good or bad! Yet this is the trend of the public today. This is back of the attempt to make heroes of imprisoned criminals of the Capone type, and the atheists who call themselves "scientists."

Some ignore God and attempt to do without Him. Thus they would deny the source of all life, including themselves; they would deny the Keeper of their every interest in life, and the only hope of the future.

Within the memory of many now living there came to America a material philosophy which not one in a thousand even today understands. It was repudiated by sound-minded thinkers, yet jumped at by the thoughtless multitude, simply because it was "something new," if not true, and because it seemed to

disprove the Bible and traditional Christianity and was a refuge from the future results of a misspent life. It added not a thing to the dignity of man; it solved not a one of his problems of existence, nor shot a single ray of light into the darkness of the future. The public sentiment came to where the new thing got the multitude while the orthodox speaker got the empty pews and the horse laugh. The only secret of its drawing power was its novelty and removal of fears of eternal punishment by denying the existence of a living God. The unthinking, the hasty and the erratic grabbed at it with a gusto.

Let it not be forgotten that our religion and national institutions were won for us, and preserved, not by atheists and erratical minds, but by stalwart believers in God and His provident care. When the Constitutional Convention was in session a skeptical tendency appeared. Benjamin Franklin, then in his eighty-third year, prepared and had read a speech as follows:

When we were in great peril we had daily prayers in this room for the protection and guidance of Almighty God. I have lived a long time and the longer I live the more convincing proof I have that God governs in the affairs of men. If a sparrow cannot fall to earth without his knowledge, is it possible for a nation to rise without his aid? To that kind Providence we owe this happy privilege of consulting in peace on the means of establishing our future national facility. Have we now forgotten that powerful Friend; or have no longer need of His assistance?

Many of the original colonies and some of the States, such as Pennsylvania, were chartered and established as Christian States. In many of the older States a witness on coming to the stand was asked if he "believed in God and future retribution?" If he answered in the negative he was told to stand aside, as he was not a competent witness. After this fashion our nation was originally built up, and it is unreasonable to think that America could repudiate her faith in God and the religion of Christ.

Those who know history remember that just two hundred years ago, in the days of Louis XIV, France had an era of extravagance, folly and the repudiation of God that we are passing through today. We know where that folly led France, into what bloodshed, revolution and reign of terror! Charles Poirret thought of the era that: "France had achieved the highest possible, and the human race had no further to go." If France

plunged from that pinnacle into her bloody revolution what may we expect if we continue to rush on in our reign of stupidity? Where have we one to save the day, or to point the way when God is forgotten and human passion is unchecked. But, on Christian principles and faith in the better humanity the depression can be averted, and confidence restored, as it must be for humanity's sake.

A Blessing in Disguise

That such "calamities" may be converted into a blessing, has often been seen in the west where prolonged droughts are experienced. Those men gather courage and look forward to a brighter future season. They so often say: "This is God's world, and He knows best." To each other: "Our pastor lovingly pleaded with us and we disregarded his messages, but God is speaking to us now. Let us hear Him." In the drought years great revivals have swept the country; neighbors have been drawn together more closely, and life has become fit to live,—all because the people have learned to think that, "life does not consist in the abundance of things which a man may possess."

This lesson the nation must learn, and with loving and wise leadership, it will learn before world-wide prosperity can be restored. In the midst of the greatest financial difficulties England ever experienced, she called to the leadership of the nation's finances, the wisest and holiest layman she possessed,—Sir Isaac Newton, who tells that with his daily Bible reading and communion he drew nearer to God and understood Him better than he ever did by sweeping the heavens with his telescope. The leadership of such men, we dare to contend, is our surest way out of the darkness, and we confidently expect to see this fact acknowledged far and near. In this hope we have both history and experience as our teacher.

Then, we have the best of authority for this optimism. In Deuteronomy 8:3 we read: "He humbleth thee and suffereth thee to hunger, and feedeth thee with manna which thou knowest not neither did thy fathers know; that he might make thee to know that man doth not live by bread alone."

Here we learn that "man's extremity is God's opportunity," as is being demonstrated by the incoming statistics from the various Churches showing their increase during the year 1932, up to the time when their statistics were tabulated:

The Presbyterian U. S. A. Church reports an increase in membership of 17,000, the largest in the history of that particular denomination.

The Protestant Episcopal Church shows a net increase of 29,014, which is a splendid report for that Church.

The Southern Methodist Church reports a net increase of 47,868, which is three times as many as for the year 1931. The Southern Methodists received 100,000 new members on profession of faith in 1932.

The Southern Baptist Church reports a net increase of 94,288.

Richmond, Kentucky

The Seed of the Woman

G. LOUIS TUFTS, PH.D., D.D.

WHEN the Bible uses the word "seed" in the sense of posterity, it is, as a rule, applied to men. For instance, the seed of Abraham were to be like the stars in multitude. No mention is made of the mothers.

But in the Messianic promise it is "the seed of the woman" that should bruise the serpent's head (Gen.3:15). That the word "seed" as here used refers to the Messiah of the Old Testament and to the Christ of the New Testament cannot be questioned. St. Paul says in Gal.3:16: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

Why was this promise made originally to Eve instead of to her husband? According to the laws of nature, the female has no seed of her own body from which to germinate life. In the above quotation the Greek word which is translated "seed" is *sperma*, which refers to the male sperm.

Is it not a marvelous declaration that the Messiah should be the offspring of the seed of a woman? Is there not an indication here that this "seed" would be independent of any earthly father? And that the birth would be of a supernatural character? This first promise of a sin-destroying Saviour is in perfect accord with the doctrine of the virgin birth.

Portland, Oregon

The air, with God's sweetest and tenderest sunshine in it, was meet for mankind to breathe into their hearts, and send forth again as the utterance of prayer.—*Hawthorne*.

Whence Comest Thou?

HENRY J. ZELLEY, D.D.

WHAT I had heard and read of the so-called "Oxford Group Movement," favorably impressed me. I believed it resembled in origin and purpose, the "Holy Club" of the Wesleys, and was led to praise God for the signs of the great revival, which, in truth, will precede the end of this apostate age.

But I discovered that the name is a misnomer, for it was "made in America." The historical fact is:

The Movement was first started in 1908 by an American minister of the Lutheran Church named Dr. F. N. D. Buchman, who, in 1909, commenced work on a large scale in one of the large State Universities in America, and it was in America that it flourished for several years under the name of "Buchmanism," or "The Group Movement," before it ever appeared in Oxford at all.

In 1920 Dr. Buchman visited England, and began work amongst the University undergraduates at Cambridge, extending his work to Oxford in 1921, and continuing to gain converts from both Universities from then until the present day.

When I read the names of the men who are actively engaged in its propagation and defense, a question arose as to its true character. Either it must be a sincere effort of notorious Modernists to return to the Christian Faith along the line of least resistance; or else it is a fulfillment of 2 Pet. 2:1,2.

J. C. Brown has published, in Glasgow, a small book, entitled, *The Oxford Group Movement: Is It of God, or of Satan?* which may be purchased at the Philadelphia School of the Bible, 1721-27 Spring Garden Street, Philadelphia, Pa., and should be read by all who desire to know the truth concerning "Buchmanism." He says:

One fact about this Group Movement is the attitude that professing Christians bear towards it. In this it will be found that amongst the bishops, clergy, Non-Conformist ministers and laity, the overwhelming majority of those who are truly converted, and are also deeply spiritual and saintly men and women of God, are quite against it. On the other hand, the overwhelming majority of those who by their lives, writings, and sermons are definitely unconverted or very shallow Christians, we find that, as soon as they come into contact with it, they sing its praises loudly. Surely this is a powerful fact to be carefully weighed as evidence by all who truly seek to know the truth concerning this Movement.

He quotes from *Life Changers*, by Harold Begbie, one of the textbooks of the Movement, and a few extracts follow:

There is nothing in the account of Dr. Buchman's conversion to show that he ever accepted the Lord Jesus Christ as his own personal Saviour from the penalty and guilt of sin, an absolute necessity in order to be "born again," to "pass from death unto life," and from being a "child of the Devil" to becoming one of "the children of God."

What doctrine does he preach? To quote *Life Changers*: "The article of his faith which more than any other seems to give him his unique power is the mystical notion that in every man there is 'a piece of Divinity' hungering and thirsting for expression, a piece of Divinity which best makes its presence felt to the soul in periods of silence."

This, however, is just the very condition required by Spiritist mediums to enable them to receive impressions from evil spirits, and, as D. M. Panton in *The King's Herald*, August 15th, 1929, wisely remarks, "is simply Planchette, and it is a path which, by abandoning the Scripture-instructed judgment, which God always demands, for the purely occult and the psychic, has again and again led over the precipice. The soul that reduces itself to an automatism may at any moment be set spinning by a demon."

Against F. B.'s name are such sentences as the following: "He had been changed by F. B.;" "The sudden and complete change in these men under F. B.'s influence;" "What F. B. had done for him;" "The work which F. B. was doing;" "F. B.'s spirit, he says, had prepared their atmosphere," etc. And yet in this "true document of conversion" the name of the Lord Jesus Christ is never once mentioned in any way whatsoever, nor is His atoning sacrifice for sin even alluded to, and the name of God occurs but once and once only.

Mr. Brown gives a part of a conversation which he had with one of the Buchman missionaries:

Here is part of a conversation which I had with one of these special missionaries (one of the men).

"For what reason did Christ die?"

"To tell you the truth, I don't know myself."

"Has the Group any list of sins?"

"No, we have no list of sins."

"Would you call adultery and murder sins?"

"Only if God told you they were."

"What would you do if you had a strong desire to commit adultery with another man's wife, or to murder some one?"

"I would go to God and get guidance about it."

"You mean that you would pray to God and ask Him to show you whether it was right or wrong?"

"No, I should not pray about it. I would just wait for God to give me guidance about it."

"And how would God give you this guidance?"

"I should get a strong impression what I should do."

"And if this strong impression was that you should murder that man, would you do it?"

"I should!"

And what about the women? One of the missionary girls, who had been pointed out to me by a leader as a very special case of conversion and wonderful change of life, was certainly full of keenness and zeal, yet this same girl had her conscience so blunted by the spirit controlling her that frequently she behaved in a manner unpardonable in any girl, far less a Christian and one supposedly filled with the Holy Ghost. None of the Team, however, seemed shocked or in any way rebuked her for her immodesty.

Rev. S. M. Shoemaker, Jr., an Episcopal rector in New York, whose church is the headquarters of the "Movement" in America, in his book, *Twice-Born Ministers*, writes, on page 190:

You must keep out of your Group meetings a shouter, or a quoter of texts and lovely thoughts, and that on one occasion he himself told to stay away one who persisted in "the dreary repetition of stale spiritual history."

In his more recent book, *I, If I Be Lifted Up*, we find the following:

I think that the thing that made Him say, "It is finished," was the knowledge that He had lived long enough to infect the world with a new principle.

He also thinks that our Lord must have said to Himself: "This little handful, the whole fruit of My labours, is the one hopeful society in the world, the only true initiates in the open secret of how to live, the vanguard of the new humanity. They got what I said. They saw the point. They dared to follow. They will carry on. It is finished."

In reply to this Mr. Brown well says:

What blasphemy! I can say nothing less. And this is what the members of the Movement are fed on.

To distort those most sacred words uttered by our Saviour is altogether too terrible, especially when we remember that they were spoken when the baptism that He had to be baptized with was at last accomplished, the atoning work for mankind was completed, the propitiation for the sins of the whole world was finished for ever, and the way into the holiest of all was now made manifest, so that the vilest sinner can, with boldness, enter into it by the Blood of Jesus. And this is the doctrine of the Oxford Group Movement right up to date.

As the result of his earnest examination of the "Movement" he also states:

The great majority of Groups are only Chris-

tian in name, for you can gamble, dance, go to theatres and cinemas, be a Roman Catholic, or believe almost anything and go in for almost any worldly amusement, and nothing is said as long as you are loyal to Dr. Buchman and the Group.

In the great majority of Groups sex and money problems form the principal forms of confession and discussion, prayer is at a minimum or left out altogether, and Bible study, when indulged in, is of so formal and dry a nature that, as a certain babe in Christ said to me after attending one without knowing anything about the Group: "It just left me all cold."

In a strong editorial in the current issue of *Serving and Waiting*, Dr. Lewis Sperry Chafer, says in part:

Doubtless the leaders of the so-called "Oxford Movement," or "The First Century Christian Fellowship" would be shocked to be told that their teaching is no nearer a comprehending of Christianity than is Christian Science. Small indeed, are the outward "talking points" in either system whether it be physical healing, in the one case, or bold assumptions of the first century experimental religion, in the other, compared to the fact that each system, behind its outward claims, offered the most violent contradictions to pure first century Christianity. But two of these contradictions need be mentioned here.

1. That any person can go directly to God whether for salvation, prayer, or fellowship without the mediation of the Son of God. In harmony with Modernism generally, the Oxford Movement does not deny Christ as to His character, teachings, or example even to a "martyr's death." Of course the Bible is not denied, though woefully neglected as to its full-orbed teaching. But the fact that no individual from this fallen human race can approach God's holy presence or find favor in His sight apart from the redemption that is in Christ, is simply not included in the "testimony" whether it be Christian Science or the Oxford Movement.

2. The other error to be named here is that of supposing that the present divine objective in dealing with humanity is to secure an improved manner of daily life, or the age-long fallacy of *reformation* in place of *regeneration*. What is desired more today than a "life-changing" religion? Could God really ask for more than this? Yes, indeed, for with Him "neither circumcision availeth anything nor uncircumcision, but a new creation," and God's "workmanship" in salvation is no less than a *new creation* in Christ Jesus (Eph.2:10). Doubtless in the purity and devotion of his life, Nicodemus surpassed the majority of Christian professors today; yet to him, with all his religious completeness and sufficient standing, Christ said, "Ye must be born again."

To present this "Movement" as I have done is not a pleasure, but a duty, for "the love of Christ constraineth" me. Paul said, under Divine Inspiration:

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

But though we, or an angel from heaven, preach any other gospel unto you than that

which we have preached unto you, let him be accursed.

As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed (Gal. 1:6-9).

Belmar, New Jersey

Teaching the Trinity to the Sunday School

CHARLES ROADS, D.D.

IT is becoming increasingly plain that the decisive issue between Modernism and other unbelieving cults on the one hand and Biblical orthodoxy on the other is the reality of the Trinity in God. Unitarianism, Modernism, Deism, and Pantheism all profess Monotheism, one God only, as do also Islam and Judaism. Only the fundamentalist orthodoxy holds to the Triune God, the Father, the Son, and the Holy Spirit. So that the triumph of the Christian salvation and of Biblical faith depends upon our defense of the Trinity.

Yet how little has been made of this defense and exposition. The Trinity has been treated even by the most orthodox as a mysterious and almost inscrutable conception of God, though in the Scriptures it is extremely simple and understandable. No attempt is made in the New Testament to explain or to defend it. It seems thought unnecessary to do so. Though propagated in the midst of universal polytheism the Apostles do not try to show the differences of their teachings of the Father, Son, and Holy Ghost as one God. They simply present each Person in the Godhead whenever their message requires it and assume that even the stoutest Jewish adherent of one God fully understands. As indeed these Jewish Apostles of Christ and their Jewish converts always did. And doubtless they early discovered as we do from the first chapter of Genesis to the end of the Old Testament that Father, Son, and Holy Spirit are often mentioned and still oftener implied in the revelation of God. The Messianic hope in symbol and type and in prophet and psalmist was of God manifest in the flesh, as for instance in Psalm 2 and in Isaiah 9:6, giving among His Names the Mighty God, the Everlasting Father.

We must, however, first study the Trinity as fully maintaining the unity of one God. What then is this unity like? Jesus makes it clear in His prayer in John 17 when He

beseeches the Father to make the disciples "one" "as He and the Father are One." Self-evidently this means a kind of social unit, but of course only in kind like the Trinity, not in the same perfect measure. But it sets forth, in Christ's own words, that the Oneness of Himself and His Father, and therefore of the Trinity, is social. This makes it fully understandable in kind.

It is like in kind many social units we know. The unity of an ideal happy home, father, mother and child, ideally one in deepest love, in absolutely one good purpose and in perfect fellowship. Again, like the oneness of an ideal business partnership. To the business world outside absolutely one to deal with, and to the partners themselves, two or more, a perfect union in activity. So also would be our American government if under ideal persons in the Executive, Legislative, and Judicial departments. If the President were a noble patriot of highest character and a statesman, if all members of the Congress were of the same character, and the Judges of the Supreme Court able expositors of the Law, our whole government would be an absolute unit to all the world and all parts of itself.

Or, take the church as Jesus prayed it might be One as He and the Father are One. If all the church in deepest mutual love and holy purpose prayed and labored together for Christ that church would be to the world and to herself fully One. So actually it did become in answer to the Saviour's prayer, when on the Day of Pentecost it was of "One accord" so that the Holy Spirit could baptize simultaneously the entire hundred and twenty as if baptizing one soul. And all then received His power and all the radiant face and spake with other tongues.

Let us therefore not make mysterious what Christ in His intercessory prayer made so understandable. Let us get just this unmistakable conception of a solidarity of three

persons in one unit. Not in any sense or form the unity of an abnormal person, as is at times imagined, in trinity of manifestation. The Scriptures undeniably reveal three Divine persons distinct but in a solidarity One.

But, objects the Unitarian, how can we save such a conception from polytheism? Simply by a study of polytheistic religions. The evil of worshipping many gods consisted in the wholly independent and widely diverse character of the several gods. Or when at all related they were antagonistic and immoral. No polytheistic god was conceived as a being loving and holy and righteous. All were grossly corrupt and despotic, usually cruel, murderous, extremely selfish. Nearly all polytheism is in reality polydemonism and the many gods are worshipped and sacrificed to even with the worshipper's own children to death to avert the god's fiendish wrath. Never in love nor in faith in the god's goodness or sympathy or love. There is no such thought as salvation from sin by any of the gods in polytheism.

On the other hand monotheism is not the best simply because it is of one person but wholly dependent upon the spirit and character of that one. In nearly all polytheistic religions one of the gods is supreme or simply one is worshipped, but only because he seems a worse demon and more immediately dangerous than the other gods.

The Bible revelation of God is a sublime unity in holiness, righteousness, love and mercy as well as of infinite attributes of power, wisdom, knowledge, and eternity. In no sense are the Persons in the Trinity separate gods. Polytheism never conceived of such a oneness or loving unity of its gods.

And now consider the great spiritual and moral advantages in a religion which worships the Trinity in God, the social in the Godhead. The religions of a unitary God logically have only God in name. And, as has so often been shown historically, a God barren of any blessings for spiritual and moral life. So is the God of Islam who practically means nothing to Mohammedan worshippers. They have no fellowship with their Allah and no conscious salvation from sin by Him. From Mahomet they took fiercest hate of all men of other religions and went forth with the sword in one hand and the Koran in the other to compel acceptance of Islam. Only detestable moral character in their "prophet" and their Allah could produce no better.

So is it with the Unitarian. Unless like Channing he exalts Jesus very next to God, with only modest nominal difference, and loves Jesus as did Channing, the Unitarian never had God to fellowship nor to regenerate his soul unto salvation.

As for the Deist, the Pantheist, and the now Pantheistic Modernist, none of them profess an experience of saving grace or of direct answers to prayer, and indeed stoutly deny any need of the new birth. A Unitarian God can not be conceived as meaning anything to meet the deepest longings of the human soul, who can deliver in life's fearful distresses. Practically all Unitarianism is Pantheism, a God bound by laws, or Deism, the absentee God.

It is the social God the Father, the Son, and the Holy Spirit in perfect Oneness whom all men can understand as loving from all eternity, as possessing a character perfect in righteousness and holiness, and as understanding man in all his life's relations. For love and all moral perfections are possible only to be born and exercised in social relation with other beings. Character is wholly a social product. If the unitary God loved from all eternity it would be only loving Himself, an odious self-centering selfishness. Man can not understand such a God as being the God of love and righteousness. But God the Father perfectly loving His Son and the Holy Spirit, and the Son loving the Father and the Spirit loving, and thus living in perfect righteousness toward each other from all eternity is just the God that social human beings must have, and He alone satisfies the soul. It was the English religious philosopher, Coleridge, who said, "If God were not a Trinity we would have to construct a Trinity God to meet our soul's needs."

The fundamentally Scriptural orthodox must defend the reality of the three distinct persons in the Godhead along with the absolute unity of the Three in One. Like the one family yet several distinct persons, the individual partners in one firm in business, the one government in three ideal departments, and, as Christ prayed, the one hundred and twenty so diverse personalities yet in perfect one accord at Pentecost.

Now having the scriptural concept of the Trinity in God we come to study the necessity of wisely teaching the Trinity in God in our Sunday schools. We may begin with the little child in the primary department. Here the Lord's Prayer presents the Father who

is in heaven, God over all, ruling all things, and able to govern the world and all things in His love and wisdom. We fix the Father God in the child mind that in after life no God as Force in the universe can displace Him, the Father. We need not enter any questions before the child which come later. It is enough that he learns of God as also the Father of our Lord Jesus whom the Father has sent to show God to children and all men, and that the Father and the Son now send the Holy Spirit to convert our souls, fill us with love and joy, and help us from within us always to do right.

Every worker with little children knows of full conversions in early childhood through long lives. One I know converted at four years of age who at eighty-four told her happy experience of salvation lasting from conversion at four. Another at ninety-seven related that at six years of age she was a Christian admitted into the church with a conscious salvation as a Love Feast ticket of that church proved, and then exclaimed with indescribable radiance of face, "Ninety-one years a Christian, for it lasted from that time." We know many others at six and seven consciously saved in evangelistic meetings we held for children. To them God is evermore Father, Jesus the Saviour, His Son, and the Holy Spirit. The perfect unity of God in the Three understood in practical experience even by such children.

What Unitarian churches and Sunday schools teach their children about God has never been reported. These churches do not figure in Sunday school work at all. Are their children satisfied to know of God as the solitary Person from all eternity neither father nor son? Could they understand such a solitary being as loving having no one to love? Would he not seem like an old bachelor uncle who though kindly would be shunned by children? The child could not understand Him. He would mean even less than He as Pantheistic bound or Agnostic unknown now means to the Modernist unitarianized preacher.

To the next grade in the Sunday school the boys and girls from eight or nine to fourteen we may teach the Father God who with His Son Jesus, and the Holy Spirit as we plainly read in Genesis first chapter created the world and the heavens and all their wonders by His power and wisdom. It will be important with boys and girls to use largely the wonders Science has revealed as de-

claring God. That only God could make matter out of nothing existing before, that only God could begin life in plants and in animals, and only God create man in His own image and able to know Him. Then that only God can uphold the Universe, keep it going, and perform the wonders of life in plant, animal and man which we see. And the wonders of sun, stars, and planets above and the microscopic world of countless life and activity below our unaided power to see.

The equal wonders of the miracles of Jesus showing He is God's Son and Equal, and the miracle of the Holy Spirit at Pentecost will have absorbing interest for juniors. Wonders of God will interest them always. And the heroic in Jesus grips every venturesome boy. His remaining behind in Jerusalem when Joseph and Mary went home and for three days caring for himself in that great city while all the days he spent with the learned rabbis discussing the Word of God, and this at twelve years of age is wonderful to juniors.

Then His two cleansings of the Temple driving out with whip cords the traders who had polluted it, His courageous rebukes to the wicked leaders of His people, His declarations of equality with God risking His life, for the Jews at once tried to stone Him for saying it, and finally His choice of death by the prolonged and fearful suffering of crucifixion. He might instead have died by stoning for three times the Jews attempted it, or by beheading when Pilate on the night of His trial sent Him to Herod to be disposed of, but He so conducted Himself that He escaped the death John the Baptist had already suffered and that the Apostle James came to later.

The heroism and lasting value of His heroic choice of the cross to die should be dwelt on with boys and girls. By crucifixion He gave His church the symbol which has played so large a part in church history and means beyond measuring so much in the Christian life and heroism.

These and other wonders and heroisms in the stories of the Gospels about Jesus show Him to be more than man. That His claim to be equal with God is fully proven. Then His union with the Father and with the Holy Spirit as that of a loving family in God will be understood by boys and girls.

When we come to young people and to adults in these days with the teaching of the Trinity we encounter special problems. Be-

cause of Atheistic and Modernist propaganda in High Schools and Colleges and from the pulpit itself, the Sunday school teacher here requires high qualifications and large preparation. But he may confidently attempt it and he must if we are to save young people and adults.

There is the Agnosticism to meet which declares that God, if there be a God, is so inconceivably exalted that we can not know Him. We may meet this by saying, Yes! the Bible declares the same thing, that man by searching can not find God. And that is just why Jesus Christ, His Divine Son, came in human form to reveal God to us. No man indeed ever before found Him. But Jesus so fully showed Him in His own character and wonderful works that He confidently declared, "He that hath seen Me hath seen God." And we challenge the Agnostic to conceive of any perfections or attributes in God which are not found in His Son in human form. What more of power or wisdom, or holiness or love can God have which Christ did not manifest in His life? So if the Agnostic is right we surely need Christ as God or indeed we can never know God.

Then there is the Pantheist, it may be a devout scientist or a philosopher like Spinoza himself, or the present-day Modernist preacher, who find God, the Mighty Power and Force of forces in the Universe necessary to logical thought as even Herbert Spencer argued, necessary to uphold the world and suns and planets and to keep all nature going so marvelously. But, in these men's thought, so bound by His own laws and always acting in uniform manifestations in the Universe, and therefore unable to change things or to intervene for man's deliverance or to answer his prayers for material help.

How can we meet this difficulty often felt in real sincerity and perplexity? Here comes in to help exactly the teaching of the Word of God on the Trinity. We know indeed that God is in all things, the omnipotent Force of all forces always upholding and operating all life and activity. And that He works by unchanging laws, the very thing which gives us confidence in the universe and is the stabilizer of all things. This is God immanent, the Executive of the Trinity, the Spirit of God in His works. But our Father Who is God above all things, the free and the transcendent God, able, because free to apply His laws to produce different results, to intervene for man's deliverance, and to re-

spond to man's prayers with material blessings.

Here is just where, again, the Trinity in the Godhead makes possible both God immanent and God transcendent. The Trinity completely answers the otherwise insuperable difficulty of unitary Pantheisms. God the Holy Spirit is in all things and would be power in man, and God the Father is above all things. Just as man also above Nature can differently apply the laws of Nature and produce new results. Indeed all civilization's achievements by man are simply his new application of unchanging law.

Why then shall it be thought incredible that the omnipotent God the Father can differently apply His own laws to produce new results? Is not this transcendence of God the Father the very truth Jesus means to teach us in the model prayer, "Our Father, *who art in heaven?*" And what better place to show the Father's freedom and transcendence than in the act of praying to Him? So that He may indeed give us our daily bread, forgive us our sins, and lead us so that we fall not into temptation.

Here, then, is the vindication of Samuel Taylor Coleridge's profound words, "If we had not the revelation of the Trinity in God we would have to construct a Trinity in God to satisfy our needs."

The absolute unity of the three persons in one God saves the doctrine from any of the evils of polytheism. While on the other hand the offices of the Three in One save us from the barrenness of the unitary and unknowable God which we see in Unitarianism, Deism, Pantheism, and now in Pantheistic Modernism. And in Islam and now among us in liberal modern Judaism, all of whom worship one God but do not claim to have any fellowship with Him, nor any conscious experience of salvation from sin from Him, nor any faith in the efficacy of prayer to receive deliverances or material blessings or healing from Him. The one only God, alone in the Universe, has become to all Unitarianized people little more than the Agnostic's unknowable.

One other theory remains, which doubtless has reached many of our young people, that Jesus is not God but the loftiest of God's creatures revealing Him. This is often presented by Modernists as against the Trinity. But it is equally barren in practical spiritual results. It denies the express and repeated claim of Christ Himself to be equal with

God the Father, and thus nullifies the power of the Word of God in Christian living. It casts a paralyzing doubt on all Christ's Gospel, the most inspiring and empowering of all the Scriptures. The Unitarian Christian is one without the Word of God for to him the Gospel is the word of ignorant first century Galileans, very fallible men. One Modernist Theological Seminary President says, that Jesus, "an unlettered first century provincial can not be helpful example or conclusive teacher for men of learning in the twentieth century." And he speaks the common sentiment of Modernists. Think of such a Bible for us!

In this theory there is no Saviourhood in Jesus. His atonement is impossible and He is made simply a martyr to truth He taught. Christ's teaching of the absolute need of regeneration, and that God the Holy Spirit effects it, is scouted. Human nature is exalted into sufficient possibilities for its own development to salvation. And the Holy Spirit is entirely ignored.

But see the fearful failure of Modernist churches to produce Christians of moral heroism and high type, and their utter failure to produce spiritual experience of joyous fellowship with God or holy character. And their claim that such preaching attracts men today is drearily answered by their rapidly thinning congregations, their closing of Sunday night services, and prayer meetings. And even their special claim to develop social service and leaders in moral reforms is a ghastly joke in the overwhelming defeat of Prohibition after they had for a decade Modernized the powerful spiritual denominations in America who twelve years ago made possible the wonderful adoption of the Prohibition Amendment. And that by men's votes only while the defeat has come when supposedly better voters, the women also, took part.

The churches modernized are no longer the dominating moral conscience of the community and the nation. They practically now mean nothing of what they formerly did in preventing the shocking increase of crimes, vices, and lowered moral standards showing again the "barrenness" of the unitary God against the Scriptural Trinity. Let all this be strongly pressed home to the young people and adults.

The Sunday school teacher will not fail to contrast with this dismal failure of Unitarianized great denominations the glorious his-

tory and achievements of the Scriptural Trinitarian bodies. The spiritual conquest of the Roman Empire in the first centuries by the Pentecostal sweep from Jerusalem to Rome, as Adolf Harnack has now brought to us in his two great volumes from original early documents on *Christianity in the Three First Centuries*, annihilating the religions of Greece, Egypt, Rome, and Persia, and changing the whole population, customs, and institutions from a degraded and cruel Paganism to Christian civilization of a high order.

Then the Reformation transforming from corrupt Romanism cruel and debased to Christian law and order. Again, the Wesleyan Revival, which, as Green, the historian, testifies, saved all England from descending to the horrors of the French Revolution, saved the established church from Deism and worldliness, and began all modern reforms and benevolences.

The rise and progress of Missions with power into all the world, another glorious chapter, must also be stressed by the teacher of young people. And that all these world conquests came by believing in the Father, the Son, and the Holy Spirit, the Triune God, in a living faith that produces all glorious good works by heroic Christlike men.

And now there is right before our eyes the impressive contrast between the present great denominations Unitarianized by Modernism, pitifully helpless amidst our shocking conditions of immorality in America, losing people to every false cult among us, and on the other hand these same denominations only twelve years ago, orthodox and forming the militant conscience of the American people sweeping the liquor traffic out by the greatest moral victory of all time.

Without Christ, God of very God, and the Holy Spirit God with the Father there is no power in Christianity, and no grip on popular support at all. George Washington truly said, "Morality does not long survive the end of religion." Let us reason clearly on all this to young men and women. The case is perfectly clear and impregnably logical, and it is the climax of teaching on the Trinity.

But the spiritual experience of salvation in Christ by the Holy Spirit is yet beyond to be urged upon young people. The Christian religion has a wonderful creed which we have now studied but it is finally a transformed life for all men. Without the actual new birth even a Scripturally correct creed will not avail. Christ came chiefly to save

men into a new and eternal life, to give them a new nature like His own in conscious fellowship with God and in holy character. It is only with this experience that God becomes real and known as the Father, the Son, and the Holy Spirit. To secure this salvation by every scholar must be the wise teacher's goal. Then, a great Christian scholar has said, "Only the Holy Spirit in the soul is the sure conservator of Biblical faith and creed."

With utmost reverence we may approach God and say that in the union of the Godhead inheres every variety of fellowship we know. First, the fellowship of closest kinship

in the Divine Father and the Son with the Holy Spirit bearing some relation we can not now understand. The fellowship of partnership in allotted parts of work for each, the Father transcendent, the Holy Spirit immanent, and the Son mediator connecting with man. The fellowship of suffering to save man, the Son in unutterable agony in the garden and on the cross and the Father doubtless suffering with Him. The fellowship of a common purpose, of deepest love, of a common infinitely perfect nature. The Triune God, Three in One.

Pasadena, California

Is God Dead?

WILLIAM POWICK, D.D.

WHEN any question arises among us that chiefly affects the morals of our people, as for example the legalizing of the drink traffic or the modification of our Sunday laws, how loath we are to search the guidance of the Bible in adjusting differences of opinion concerning them.

In these days of impetuous rush and turmoil how much less than formerly are we inclined to go to the Book that tells us all that we know about God and what He teaches about the matter we have in hand. And this is what leads us to ask the question: Is God Dead? or, is He only ignored? which leaves the practical results much the same.

What could more clearly demonstrate than this the practical failure of the "social" gospel of modernism—which is not a gospel at all—in moulding the character of the day so as to enable it to serve the higher and larger interests of the present. The discovery of the inroads made in the church by modernism, its denial of so much that the church declares, and the consequent dishonor that it casts upon the authority of the Bible, about the same time that prohibition began the era of unprecedented prosperity, formed an unfortunate and unintentional combination of events, both of which tended to turn the faces of the people away from God, and their hearts from the things of God, and from the Church of God. And this in turn enabled some of our millionaires to become billionaires, and then to us the rest that was needed to bring about the awful depression from which we all suffer, so that for the first time in our experience, the Church of the living God continues to decline in influence

and power, as if God were dead.

God is not dead. Nor do we believe the so-called liberals think He is. The way liberals treat the Bible cannot help, at least by its indirect influence, but make God seem less real and less concerned about the things of everyday life, and His Word less dependable and therefore less important than formerly. And even among those who have but a sort of respect, by inheritance and training, but no real concern for the whys and the wherefores in dispute there is naturally less confidence than before in what it may say, if only from the poisoned atmosphere in which it now moves, but which we must all breathe, so that it is easier for us to ignore Him because of it. No! God is not dead; but in practical life He is very decisively ignored even by many of His own professed followers.

Now in thus writing we do not hesitate to say that we have a great deal of sympathy with the definition of "pessimist" as "one who has lived six months with an optimist"—a most likable definition, if we waive the elements of accuracy. But we believe that neither term has any legitimate place in what we are now writing about. It is after all a question of the reality and vigor of our faith in the eternal and unchangeable verities. For "Jesus Christ" is "the same yesterday, today, and forever." And never in our times was the truth revealed in the Scriptures concerning Him so abundantly confirmed in practical life as just now. The unbelief of the age cannot reverse the laws of the Spiritual universe in which we "live and move and have our being."

It is still true that "whatsoever a man soweth that shall he also reap." We are reaping just what we have been sowing. Rich men or poor may talk as they please about "temptation" being necessary to strengthen our virtues, but Jesus, the Christ of God, who knows better, taught us to "watch and pray that we enter not into"—sin? no! a thousand times no! "Watch and pray that ye enter not into temptation." The spirit that watches and prays against exposure to temptation becomes a condition of triumph over it, when it comes. Failure here encounters the danger of fashionable and profitable vice. He is safer who says in his heart, God is not dead, and sings:

He lives, to bless me with His love;
He lives to plead for me above;
He lives my hungry soul to feed;
He lives to help in time of need.

He lives, all glory to His name;
He lives, my Saviour still the same;
What joy the blest assurance gives;
I know that my Redeemer lives.

Norristown, Pennsylvania

Clarence Darrow Joins Church

THE following contribution to the *Lutheran Herald*, written by the Rev. Gustav F. Grahn, seems to us to be worth reprinting for the information it imparts:

"The *Twin City* papers some time ago announced the seemingly important news that Clarence Darrow, noted criminal lawyer, prominent agnostic and unbeliever, has joined the First Unitarian Society of Minneapolis. Dr. John Dietrich is the pastor of the church. He is a devout follower of Charles Francis Potter, founder of the First Humanist Society of New York; and according to Howard G. Kraus, director of the Humanist Extension Bureau, the noted lawyer will in the near future lecture on humanism in the East.

"Mr. Darrow can with good conscience and without inconsistency affiliate with a Unitarian congregation. Humanism, agnosticism, atheism, unitarianism, and modernism, as someone has said, are all very much 'birds of a feather.' They are all varied colors of doubt, beginning with modernism at one end of the scale, and shading down to agnosticism at the other. They all believe in the superman and the excellence of man's accomplishment. They all reject the doctrine of

the Trinity, fixed creeds, and all authority in religion. They deny that mankind has ever fallen; and believe that the humanity is climbing upward on the road to perfection. 'Salvation is by character,' says a Unitarian author, 'and the progress of mankind goes onward and upward forever.'

"The modern Unitarian embraces the Arian view regarding Jesus, as held in the early church. In the Reformation period the anti-Trinitarian beliefs gained a following. Michael Servetus entertained this view, and was burned at the stake in Geneva in 1553. However, it was Faustus Socinus, coming from Italy and settling in Poland about 1575, who became the foremost exponent of the Unitarian doctrines. The denial of the divinity and atonement of Jesus Christ was the central point in his creed. By the end of the 16th century there were not less than 400 Socinian churches in Poland. By 1670, through the efforts of a Catholic king, the followers of this faith were put to death or exiled.

"Unitarianism first appeared as an organized movement in England when the Socinian views leavened many Baptist and Presbyterian churches. It widely influenced New England, and the King's Chapel in Boston excluded in 1787 from its prayer book all references to the Trinity and to the deity of Jesus Christ, and ordained for its pastor James Freeman. The church became the first Unitarian Society in this country. In 1805 a Unitarian occupied the divinity chair of Harvard College, and a little later this institution was completely dominated and controlled by liberal views. Today there are approximately 400 churches and 82,000 members in the Unitarian fold.

"The Unitarian churches generally adopt the following covenant: 'In the love of truth and the spirit of Jesus Christ we unite for the worship of God and the service of man.' It sounds pious. 'It is perfectly plain to me,' says Dr. Bates, 'that if liberalism wins, Christianity is wiped off the map, all except its ethics. That in Christianity which is indispensable, primary, basal; that which distinguishingly constitutes Christianity what it is, i. e., the super-natural in it; is gone and what is left is simply baptized paganism.'

"Mr. Darrow is therefore not hypocritical in affiliating with a humanistic and unitarian society. The inconsistency and hypocrisy lie rather with those preachers and members who call themselves Christians and take pride in denying practically everything which Christ taught."

For Your Scrap Book

Beauties of the Bible

The greatest minds the world has ever produced have appreciated most the beauties of the Bible. A niece of Lord Tennyson, writing of him since his death, says: "My uncle always seemed to like best to talk about spiritual matters and no clergyman was ever a more earnest student of the Bible, or a more expressive reader thereof. It used to be a treat to me to listen to his reading of a chapter of Isaiah, for so thoroughly did he send his whole soul forth with his words. He could not find words strong enough to express his love of and reverence for the sacred volume, and when his picture of old age, in the 'Ancient Sage,' was said to be like that by Solomon in Ecclesiastes, 'I only wish it were,' he replied, 'I never could equal that description.'"

We Would See Jesus

I was asked to preach in one of the largest and most fashionable churches in the West End of London. As I entered the pulpit and turned to lay my Bible upon the little lectern, there caught my eye, just under the lectern, the people and where I stood, a little brass plate engraven with these words, "Sir, I would see Jesus." And since that time I have scarcely ever preached or spoken in the name of the Master, but, in one form or another, the same petition has seemed to be coming up from the waiting people. It is the desire of many a heart in our home churches today to see and hear about the Lord Jesus Christ.—*Principal T. R. O'Mara.*

Inspiration of Bible

Who constructed the lock of human nature? Beyond question God is the author of man's soul. But who constructed the key to human nature, the only key that matches its deepest spiritual necessities, that is, the Bible? How was this key produced? It is made up of many pieces, forged on many anvils by many hammers, wielded by many workmen in the forges of many centuries. Who guided these workmen so that their blows when struck without collision, should also be struck without collision? The hammers

that beat out this key, and adapted it perfectly to the lock of human nature, must have been divinely guided. It is evident that from the beginning of the blows which forged this key, one plan was kept in view through all the centuries and all the various unconnected human workmen until the key was perfected. This series of indisputable facts in the forging of the key to man's nature goes far to show that He who made the lock made the key also.—*Joseph Cook.*

A Father's Piety

I have known a young man who felt that he was losing his hold on old truths, and that the tide of unbelief threatened to swallow him up. He was still on the rock, but was slipping lower and lower, having let go first of this, then of that, until at last he was hanging by the grip of one hand to something he could not give up, and that was the one absolute certainty he had—the piety of his father. He said to himself, "Disprove what critics will, they cannot disprove the reality of that!" It saved him; for soon he scrambled up, and though bruised and bleeding, he stood on the rock in the sunshine.—*A. Rowland.*

Afflictions

The greatest wisdom on God's part enters into all our sufferings. The greatest wisdom on our part is to look forward to the time when purified by these afflictions we shall be meet for the Master's use. "Heaps of gold and silver were lying about the room, having been taken from their former surroundings to be prepared for the king's service. Some, however, did not understand why they should have to bear so much beating and passing through the fire, so were always sighing and murmuring. But one bright little piece of silver endured it all patiently and joyfully. The others asked him how this was, and he replied, "Because I have been told a secret by one I can trust. This trial is only for a little while; by and by we are to bear the king's likeness, and all this bruising and melting is but to purge away the dross which clings to us, in preparation for that high honor."

Young People's Department

REVEREND HAROLD JOHN OCKENGA, B.A.

Topic for March 12

Peter, the Rock or Changed by Grace

Scripture: John 1:40-42; Matthew 16:13-23.

THE dramatic qualities of Peter's life are great. As a good showman he always held the center of the stage. His career, like that of Richard the Lion-Heart, affords many dramatic surprises. His life veered from one extreme to another, and is an excellent example of what Christ and the grace of God can do.

The Scripture presents a clear portrait of Peter and emphasizes his essential characteristics. His humanness is a great attraction, and is comforting to us. So also are his impetuosity, his intense emotion, his boldness, his self-confident, his honesty, and his frankness. Peter captures our interest.

Peter was first brought to Christ by Andrew, his brother. Much discussion concerning this Messiah must have preceded this, but loyal Andrew was ultimately successful in winning his brother.

A Double-minded Man—Unstable as Water

When convinced of Christ's Messiahship, Peter foresook all and immediately followed Him. Jesus called him because He knew the kind of man Peter was. He had great possibilities for service, and soon manifested these. He said to Christ, "Thou hast the words of eternal life." And again, "Thou art the Christ, the Son of God." And again, "I will die with you." To him was given the privilege of being the one of the inner three, and the responsibility connected with the teachings and fellowship of Christ. He left all, but received a hundred-fold in return.

Though he forsook all, he soon fell away and revealed his unstable nature. Faith, strong enough to make him to walk to Christ on the water, but weak enough to cause him to sink, was characteristic of him. Jesus said to him, "Get thee behind me, Satan." And again, "Satan hath desired you to shift you as wheat." Peter renounced his discipleship with the words, "I never knew him."

Having first forsaken all, having then fallen away, Peter was fully repentant when he

caught a look of compassion from the condemned Christ. He remembered the acts of love, the teachings of his Lord, and his privileges, and he wept bitterly. Soon we find him once more saying to the Lord Jesus, "Thou knowest that I love thee."

The Change in Him—"When Thou art Converted"

The change in Peter was manifested after the resurrection of Christ by the lake of Galilee in his professions of loyalty and love. It was even more evident in the upper room when he was conducting the prayer meeting, preliminary to Pentecost. Here he was conceded leadership by the others. His change, however, was most evident on the day of Pentecost, when he was filled with the Spirit, and when he powerfully preached the Gospel, which resulted in the conversion of three thousand.

The Rock

Now position mattered little to Peter. He worked with John as one of the apostles. There is no foundation in the Scripture for Peter being the first Pope. He was sent to Samaria by the Jerusalem Church. He was rebuked by Paul, and he accepted the rebuke. Peter was a meek, but potent servant of the Lord.

Though Peter little considered his position, he was a pillar in the church, and was so referred to by Paul. Paul received much of his early knowledge of Jesus from Peter. The Gospel of circumcision was committed to Peter (Galatians 2:9; I Cor. 15:3). And the Gospel of Peter was in essential harmony with the Gospel of Paul (Acts 15).

As a pillar, the personal witness of Peter is revealed in his sermons in the Book of Acts: at Pentecost, to the Sanhedrin, to the Samaritans, and to the household of Cornelius. Tradition says that he journeyed through Asia Minor, to Babylon, Corinth, and Rome, and that he was finally crucified at Rome. There is much scriptural support for this tradition.

If Peter, who was as unstable as water, and who was sifted by Satan, could become the rock that he did, then Christ can do much for our natures.

Topic for March 19

Nathanael—Is Every Man Depraved?

Scripture: John 1:43-51.

AT historic Cana of Galilee, where Jesus later performed His first miracle, and which overlooks the lake of Galilee from a distance, sat Nathanael under a fig tree. He was an Israelite in whom there was no guile. To him came Philip with the express purpose of telling him about the Messiah. The answer of Nathanael, who was well versed in the Scripture concerning Jesus was, "Can any good come out of Nazareth?" Philip said, "Come and see."

This Man was Depraved—a Guilty Man

Though Nathanael or Bartholomew was a man whom Christ called an Israelite in whom there was no guile, yet he was depraved. Jesus knew Nathanael's heart, the motives of his life expressed in hatred of hypocrisy, the practice of scripture reading and prayer, and the purposes born out of his meditations. Christ also knew all that he ever did. Nathanael said to him, "Whence knowest thou me?" Jesus said, "I saw thee when thou wert under the fig tree." God sees us at all times (Jer.12:3). Nathanael realized that Christ knew of his sins and that he had faith in the sacrifices and was blameless before the law. He realized that Christ knew his successes and his failures.

This was sufficient to call forth his highest allegiance to Christ. He said, "Thou art the Son of God, the king of Israel." The Christ that claimed Nathanael's allegiance knew everything, saw everything, and could do everything. He was sufficient for him.

All Men are Depraved—Guilty Men

Nathanael lived in a guilty world. The Bible tells us that all men are sinners and need salvation (Romans 3). The human heart is deceitful and desperately wicked. No one is righteous and no one is able to do spiritual good.

There are four theories of depravity, and the nature of it, but an observation of the conditions of life and introspection of the own hearts will convince us of depravity. Though Nathanael was blameless before the law, he was sinner as was every other man, and he needed to be saved.

Guilty Men May Become Guiltless

It was because men are guilty that the guiltless Son of Man came into the world,

died, and rose again. An honest man who studies the life of Christ will recognize that He came for this purpose. Faith in the death and resurrection of Christ will bring forgiveness to the guilty man, and he will live life anew. Then through Scripture reading and prayer and emulation of the life of Christ, he may be guiltless in the eyes of God.

The guilty man, who becomes guiltless will manifest the transition by ordering his life according to the commands of God. His works will be in harmony with his profession of grace. He will have a thorough change of life in method and in motive.

The guiltless have the blessing of a pure heart, and the pure in heart shall see God. Depravity of heart will not when dealt with by Christ prevent one from seeing God.

Topic for March 26

Philip, the Pragmatist

Scripture: John 14:1-9.

PHILIP was a prominent Greek name. The father of Alexander the Great was called Philip, and true to the meaning of his name was a lover of horses. One of the sons of Herod the Great was named Philip, and one of the deacons in New Testament history was named Philip. He conducted the Samaritan revival.

These are not to be confused with Philip the Apostle. Even some of the church fathers confused Philip the Evangelist, and Philip the Apostle. And some of the traditions of the church do likewise.

There are few references to him in the Bible. He was a townsman of Peter from Bethsaida. He was the only apostle of whom it is said, Christ found him. As soon as he was found, he sought out Nathanael and invited him to come and see. He was socially-minded, was calculating (John 6:5); was cautious (John 12); and was practical (John 14:7). The one characteristic that marks his life is that he wanted to be sure a thing would work before he committed himself to it.

Philip Expressed the Yearning of All Men

Philip said to Jesus, "Show us the father and it sufficeth us." In plain words, he said, "I want to see God. Make God real to me." This is the essence of all of the religions of the world in their gropings after something,

they know not what. The question is, where shall I find Him?

Jesus had said He was the way unto God, and Philip wanted to know what was the true way. Was it the way of sacrifice, or of meditation, or of asceticism, or of works? The way has never been very clear unto men, and except they find it in Christ it will not be clear.

The reason we cannot find God is given to us by Paul in the first two chapters of Romans. Sin has cut us off from God. The fellowship of the Creator and the creature has been broken by the fall. This is the fact which non-Christian religions rarely deal with.

Christ's Answer to Philip—Satisfies Us

Jesus said, "He that hath seen me hath seen the Father." It is quite true that God was like Christ. The great abstract of philosophy became real in the personality of Jesus. The Jehovah of the Old Testament was incarnated in the Christ of the New. God is not only like Christ, but He is Christ. Jesus is God and God is Jesus.

Look at the kind of God Philip saw. He helped the needy, He healed the sick, He hated sin but forgave the sinner, He denounced hypocrisy, and He loved to the uttermost. He was a God who cared.

There is a danger of forgetting that God was in Christ. We become used to His teaching and His presence, and we forget the importance of it. God had been with Philip, but Philip didn't recognize Him.

Philip Could Only Come to God Through Christ

Jesus had said, "I am the Way, the Truth, and the Life. No man cometh to the Father but by me." It was this that provoked Philip's question. No man can come to the Father but by Christ. He is the only way of access, the only propitiation for sins, the only atonement.

Christ's life is the life of ethical perfection, and His death made spiritual life possible for us. His teaching was ultimate and absolute truth, and it included the New Birth, the depravity of man, the existence of Heaven and Hell, and Judgment to come. Christ's death and resurrection provided the way of salvation for us.

The God who is possessed through faith in Christ enabled Philip to do great works and to have assurance that his prayers would be answered. The God who is found by faith in

Christ today is a God who will enable us to do good works and to receive answers to our prayers.

Topic for April 2

James, the First Martyr

Scripture: Matthew 20:20-28.—Acts 12:1-4.

ARE ye able to be baptized with the baptism that I am baptized with?" The short life of James was overshadowed with this prophecy of Christ. He was indeed to receive the blood baptism and to drink the cup of suffering. When one looks at his life he realizes that no other alternative existed for James. He was tempestuous, a Boanerges calling down fire from heaven to consume a village. He was ambitious, asking for the seat on the right hand of Christ in His kingdom. He was fearless, and would brook no interference with his plans. He was a true musketeer.

This apostle is distinguished from the other James by being called the son of Zebedee, or the brother of John. Much is revealed to us of his parents in the scripture narrative. The facts of his life history are much the same as those of John until the day of Pentecost. There is a great dispute among scholars about the number of men called James in the Bible, but there is no dispute about this man. We know that he was not the head of the early church, and that he did not write the epistle James, for he passed off the scene.

After Pentecost he and Peter were the intrepid leaders of the church until they aroused such opposition that James was beheaded and Peter almost met the same fate. One can imagine this fearless denunciation of Herod and his condemnation to death. Tradition says that he converted the executioner, who professed his faith and died along with James.

When one studies the history of Christianity and the extent of martyrdom he wonders whether Christianity is worth the price. Did James get a seat in the kingdom that was worth the cost? How about his crown?

Christianity's Greatest Cost—Martyrdom

Whether James or Stephen was the first martyr will depend upon the way one reckons the time in the chronology of Acts, which is a question we shall not discuss. What we do know is that he was one of the first Christian martyrs.

Many and terrible have been the periods of martyrdom in the history of the church. The Roman period, beginning with Nero and extending with more or less violence until the beginning of the fourth century, was the most terrible. Scores of thousands of Christians died at the stake, or by beasts, or by fire. The story of this persecution reveals glorious heroism which is unparalleled in the world. Other persecutions followed, such as the Roman church persecutions of the Protestants among the Waldensians, the Hussites, the Calvinists of the Netherlands, and the Huguenots of France.

Persecutions are yet to come. Though there is such a thing as silent martyrdom wherein, by ridicule and ostracism, Christians are gradually martyred, there will be another great period of martyrdom at the close of this church age.

Christianity's Greatest Crown

The martyr's spirit which is the willingness to die rather than sin was the spirit of Polycarp, Ignatius, Huss, Latimer, and many others. These martyrs receive in the presence of Christ great honor and blessing. John, in his Revelation, refers to them many times as being particularly blessed of God. They are promised revenge by God. It is not by the Christian taking vengeance in his own hands that he is protected, but the revenge is of the Lord.

Christianity's Greatest Conqueror—The Martyr

The blood of martyrs has watered the seed of the Gospel and quickened the life of the church. Tertullian said,

Go on, rack, torture, grind us to powder. Our numbers increase in the proportion as you mow us down. The blood of Christians is their harvest seed. Your very obstinacy is a teacher. For who is not incited at the contemplation of it to inquire what is the core of the matter. And who, after having joined us, does not long to suffer?

The martyr has most perfectly conquered himself. He exemplifies the teachings of Christ in that he has followed Him unto death. Likewise, he has most perfectly conquered the foes of Christianity. No man is able to behold the steadfast faith and calm assurance of these men and women and children in the face of death and still be unmoved by the appeal of their religion.

Resist sin therefore unto blood. Do right or die.

Topic for April 9

Matthew, the Publican

Is There Hope for Me?

Scripture: Luke 5:27-35.

WHEN Jesus healed the paralytic at Capernaum, and said, "Son, thy sins be forgiven thee," he threw down his gauntlet to his age. He called true believers to the colors. He challenged the Pharisees and the multitudes who listened to Him, and He commanded His followers to pay the price. The miracles combined with the promise of the forgiveness of sins was a true revelation of Christ's deity, and of His mission in the world. The Pharisees murmured, the people marvelled, but a hardened sinner, Matthew, believed.

The Fallen Man

Matthew was a publican; a low-down Jew, who was sold out to Rome and to his greed. As a traitor he had received a lucrative post in the collection of taxes at Capernaum. He was hated and despised by the people, excommunicated from the synagogue, and an outcast of society. These publicans usually lived up to their reputation, and practiced all manner of sin.

When Jesus passed him at his customs, He fixed His eyes on him and said, "Follow me." Matthew had probably heard him before, and had found a stirring in his deadened heart. After all his sins, his conscience was not dead. He was startled. Now when Christ looked at him He saw what he was, and also what he might become. There was power in that look of the Lord, and Matthew recognized in the deep searching Hebrew eyes an authority. A flash of intuition told him that this was the Man who knew everything and could do everything. He left his customs and followed Him. Matthew was Christ's forever.

From that moment he was a changed character and became the author of the Gospel, a preacher and a faithful apostle. He was saved from the uttermost.

A Great Feast—Fallen Man Among Fallen Men

In gratitude for what Christ had done, Matthew gave a great feast and summoned his sinful companions. The group was composed of extortioners, robbers, traitors, irreligious, but weathy men. They were more than sick, they were dead in trespasses and

in sin. But they were Matthew's friends, and he had an influence over them.

His desire for them was that they should be saved. He did not keep what he had received to himself. He brought Christ to them. He made his first missionary effort, and thus revealed his change.

Matthew knew that he must win his friends, or break with them. He had completely forsaken the old life, and he could not continue in the presence of sinful companions. This feast marked a break with his old life and a beginning of his new.

The Great Physician—A Fallen Man Redeemed

The Pharisees who saw the feast insinuated that Jesus ate with sinners because He was one, for table fellowship is a sign of

close intimacy in the East. Jesus answered them that the physician is not for the well but the sick. It was an ironical saying for no man who considers himself well spiritually can be helped by Christ.

Jesus said, "I came to call sinners to repentance." It was for this purpose that He was to die upon the tree. His task was with the sin-sick of the old world, and His gospel is for the suffering, the needy, and the broken-hearted as well as for the strong. Jesus had more hope for sinners and publicans than he had for the Pharisees.

If Matthew, Mary Magdalene, and Zacchaeus could be saved, so can we. Though the heart may seem hardened and impossible of hope, yet if there is a stirring there, it is a sign that there is hope for me.

The Library Table

CONDUCTED BY PROFESSOR LEANDER S. KEYSER, M.A., D.D.

The Minister's Annual: Volume V (1933). Compiled and Edited by Joseph M. Ramsey. Fleming H. Revell Co., 158 Fifth Ave., New York, N. Y. \$2.50.

What a rich menu, not for the body, but for the soul, this volume furnishes for ministers and everybody else who desires spiritual food! It is a book of 620 large pages, packed with thought and filled with inspiration. Note the fullness and variety of its contents: 334 original sermons contributed especially for this work; suggestions for services, including psalms, hymns, offertory sentences, offertory prayers, and anthems for the choir and organ; 53 sections for the 53 weeks of the Calendar Year; 53 Sunday service outlines. As to the sermons, they are classified in this way: 62 morning sermons, 58 morning sermons on the Church year texts, 106 junior sermons, 56 evening sermons. Besides, there are 53 midweek topics and 53 Sunday school texts. Mr. Ramsey is the well-known editor of *The Expositor*, and has published five successive volumes of this annual, covering the period of 1928-1933.

Who are some of the contributors to this miscellaneous collection? Some of them belong to the liberal school, as, for example, Gaius Glen Atkins, Frank H. Ballard, George A. Buttrick, James Gordon Gilkey and Ralph W. Sockman. But the

evangelical school is also largely represented, including the following among many others: James M. Gray, Clarence E. Macartney, J. C. Masee, Gerhard E. Lenski, Martin Schroeder, Leander S. Keyser, G. Bayard Young. The table of contents is alphabetically arranged, so that the reader may readily find what he wants, including the author of any special sermon he may wish to read. There is also a Scripture Index, showing the vast number of Biblical texts that are used for sermon and expository purposes.

Evangelism and the Present World-Order. By Charles W. Brewbaker, M.A., Ph.D. Fleming H. Revell Co., 158 Fifth Av., New York. \$1.50.

In this useful manual the whole matter of evangelism is treated with much thoroughness, and in a good many instances a technique as to how to carry on the work is described. We think that is just what is needed today—ways of carrying on soul-winning—just how to go about it. Many people today would like to engage in soul-winning, but are hesitant about doing so because they have no definite idea of the best methods of approach and of persuading men to accept Christ and unite with the church. Professor Brewbaker undertakes to describe the various methods that may be used most effectively. After vividly depicting the present world-

order and its many problems, he proceeds to outline the following methods of evangelization: Educational, household, pastoral and visitation, revival and preaching-mission, open-air and wayside, industrial and social, rural, casework, and gospel-mission. Yet the proper spirit and purpose of evangelism are not overlooked. Perhaps the author has a disposition to be somewhat over-critical of the church and of methods that have heretofore been used. We are glad, however, for the emphasis he places on what he calls "educational evangelism"—that is, the method of gathering unsaved people into classes and giving them the right kind of instruction and persuading them by quiet methods to accept Christ and prepare for church membership.

Christ in the Creed. By W. Graham Scroggie, D.D. Marshall, Morgan & Scott, Ltd., 1 Paternoster Bldgs., London, E.C.4, England.

It is saying much to declare that this is one of Dr. Scroggie's best books. One is almost tempted to say that it is his best. At least, in some ways it is. Here he enters distinctly into the field of polemics; but it is polemics of the right kind—courteous and gracious, yet firm and positive. There is not a sentence that you can misinterpret or interpret in more than one way. Dr. Scroggie says, in short, crisp sentences, just what he means and means just what he says. One by one he deals with the successive phrases of the Apostles' Creed, and upholds them in all their Biblical implications. His defense of the supernatural element in the Bible is clear and cogent. His reasons for believing in the divinity and humanity of Christ, His virgin birth. His atoning sufferings, His bodily resurrection, His ascension to the right hand of the Father, and His apocalyptic return, are among the most convincing that we have ever read. If you want to read a most refreshing book on the Apostles' Creed, read this book. It certainly creates and energizes faith in the fundamental doctrines of the Christian system of truth and salvation.

Streams in the Desert. By Mrs. Charles E. Cowman. The Oriental Missionary Society, 832 N. Hobart Blvd., Los Angeles, Calif. \$1.50; in England, 6s. 6d.

The purpose of this book might be summed up in this saying: "to comfort others with the same comfort wherewith we have ourselves been comforted of God." The beautiful picture on the jacket shows a desert

with two pyramids and with a limpid stream winding its way through the sand. Mrs. Cowman and her husband were at one time missionaries in Japan and Korea, where they suffered many trials for Christ's sake; but the failing health of the husband compelled them to return to the home-land. Thus they know what it is to suffer, to be "buffeted by Satan," even to struggle with doubt. But in all their difficult experiences they found refreshing "streams in the desert." The book contains choice essays, Biblical verses and poetical selections for every day in the year. Read in the morning, one of these selections will make good spiritual food for the rest of the day, and will enable the reader to bear trial and triumph over temptation. This is the twelfth edition of the book, and a circular informs us that 25,000 copies of each of the ninth and tenth editions were printed. Both must have been sold out or the twelfth edition would not have been published.

Consolation. By Mrs. Charles E. Cowman. The Oriental Missionary Society, 900 N. Hobart Blvd., Los Angeles, Calif. \$1.50.

This book is intended as a companion volume of *Streams in the Desert*. It is filled with messages of comfort for all sorrowing people, whatever may be the character of their trouble. Here are some good maxims from the book: "The caverns of sorrow are mines of diamonds;" "Our dear ones are with Thee, and if we keep near to Thee, we cannot be far from them;" "Blessed is the man who, when the tempest has spent its fury, recognizes his Father's voice in the undertone;" "God's requirements are met by God's enablings;" "Don't try to hold God's hand; let Him hold yours;" "Let Him do the holding; you do the trusting." A day begun with such refreshing messages will surely be a good day of cheer and of service.

A Summary of the Gospels. By Loraine Boettner. Wm. B. Eerdmans Pub. Co., 234 Pearl St., N.W., Grand Rapids, Mich. May also be ordered from Author, Pikeville, Ky. 50c. Paper cover.

A good many harmonies of the Gospels have been published; but this book is different. Its purpose, according to the author, is "to weave together in chronological order and in one continuous account all the material which is found in the four Gospels of Matthew, Mark, Luke and John—to include everything without repeating anything which is given by these writers." We find this purpose carried out in the volume in an admir-

able way. It is a joy to be able to read such a consecutive narrative of the inspired biography of our Lord. The text of the American Revised Version is used because of its greater accuracy. The easy handling of the book is increased by the full table of contents and the Scripture index.

Behemoth: The Story of Power. By Eric Hodgins and F. Alexander Magoun. Doubleday, Doran & Co., Inc., Garden City, N. Y. 1932. Pp. 354. \$3.50.

This is a secular book. Indeed, it is almost too secular in spots. In spite of that fact, it is extremely interesting, suggestive, and stimulating. When they wrote *Sky High*, the authors produced a volume that caught the fancy of all sorts of people. It dealt with aviation. This one deals with steam, electricity, gasoline, and mercury. It is a fascinating story, and it conveys to the mind a vast amount of information without becoming tiresome. The authors tried to outdo themselves, and succeeded. Illustrative material almost without limit can be found within its pages, and public speakers of every sort, the clergy included, will find it a valuable addition to their book-shelves. It is profusely illustrated.—*H. W. Magoun.*

The Ideal Character. By R. R. Tregunna. Marshall, Morgan & Scott, Ltd., 1,2,11 & 12 Paternoster Bldgs., London, E.C.4. Paper 1s.

How is the ideal character found and developed? By bearing the fruit of the Spirit as it is set forth in Gal.5:22,23. Of course, it is evident that a person must first receive and experience the presence and regenerating grace of the Holy Spirit before he can bear the right kind of fruit in his life. In this booklet the author discusses the various elements of the fruit of the Spirit in a vital way. Read the verses above cited from Galatians, and you will see what a rich harvest of spiritual stimulation can be derived from them. All those qualities, experienced and practiced, will surely result in producing "the ideal character." Let us all try it and see.

The Quiet Quest. By Hugh Redwood. Fleming H. Revell Co., 158 Fifth Ave., New York 60c.

Here the author of those two popular books, *God in the Slums* and *God in the Shadows*, has given us another book of real significance. His ideas are based on 1 Thess. 4:11: "Study to be quiet, and to do your own business." The thought is this: While there are some people who, when they are converted, must give up their everyday employ-

ment, and spend all their time in special religious work, there are others who should stick to their chosen business, and in their quiet way bear witness to the grace and power of Christ. His own case is an example. He is a journalist. When the call of God came to him, he thought at first that he must give up his everyday employment in order to serve God acceptably, and throw himself exclusively into religious work; but he soon learned that it was better for him, if not for some others, to "study to be quiet and to do his own business."

Joined to the Lord. By Annie W. Marston. Marshall, Morgan & Scott, Ltd., 1,2,11 & 12 Paternoster Bldgs., London, E.C.4. 1s.

If you want to read a book of real Biblical mysticism, this is the book for you. It is made up of thoughts on the *Song of Solomon*, of which it gives a spiritual interpretation and application. The many expressions of love in this wonderful Hebrew poem are treated as expressive of the loving relation between Christ and the soul. Says a reviewer of the book: It is "a short commentary on every section of the Canticle, with interesting connecting links to make the story continuous. At frequent intervals the reader will meet with homely applications of the text to the daily life of the Christian—household recipes to remedy the chills and ills of the soul." The difference between the mysticism of this book and the false kind of mysticism is, this kind is based entirely upon the teaching of the Holy Scriptures, while the other kind is largely built upon "experiences" that are extra-Biblical and, in some respects, anti-Biblical.

Christ and His Men. By Olfert Ricard; translated from the Danish by Rev. Harold C. Jensen. Published by the Central Committee of Young People's Leagues; address, Danish Lutheran Publishing House, Blair, Neb. \$1.50.

Primarily published for young people, this book of sermons is of such a spiritual and practical character that it will meet the needs of people of all ages. The sermons were preached by Rev. Olfert Ricard, who was regarded as one of the foremost preachers of Denmark, and whose early death occurred in 1929. They produced so profound an impression in his native country that their publication in book form was requested. Perhaps they produced a profounder impression when they were delivered than they will through the printed page; yet they make interesting and edifying reading. They are

expository and practical; but the doctrinal basis is soundly evangelical. The Bible is ever the last court of appeal. Before the lamented death of the author, Mr. Jensen had made arrangements to translate the book into English, and had some correspondence with him; but he died before the work could be published. At the time of his death he was the pastor of an important church in Copenhagen. It is interesting to note the Danish local coloring given in the book by references to the author's environment and to people of his own country, just as an American preacher would make allusions to things American. The book, therefore, gives information as to the religious situation in Denmark and the church of that country, which is so largely Lutheran. Mr. Jensen has done his work as translator in a very creditable way, rendering the Danish into clear idiomatic English. We believe that many people who are not Lutherans as well as Lutherans, will find this book of much edifying value.

God's Power for Me. By Christian F. Reisner, D.D. Fleming H. Revell Co., 158 Fifth Ave., New York, N. Y. \$1.50.

No evangelical believer will deny that this is a stimulating book. Nor will he challenge the author's main contention, namely, that the church today needs the endowment of spiritual power, and that such power is available through faith in Christ and by the baptism of the Holy Spirit. Dr. Reisner pronounces a well-timed panegyric on "the old-time religion," and rebukes the *sang froid* spirit of our day, which calls all earnestness and emotion in religion fanaticism. He is also right when he insists that men need supernatural power and grace in order to work effectively for Christ. So far as we can see from any definite expressions, he advocates the evangelical view of the Christian religion. Yet we must confess that, to our way of thinking, Dr. Reisner has a puzzling type of mentality. What we mean is this: He has woven together quotations from many liberalistic authors, as well as from some who are known to be evangelical, and has made them do service for his purpose; yet he never once sounds a warning note that any of his authors are liberalists, and that they do not hold the full-toned evangelical conception of the Bible and Christianity. For example, he quotes many times from Dr. Fosdick, but he never intimates that Dr. Fosdick is not a safe teacher, and that his views of the Bible

are very loose, as any one may see by reading his book, *The Modern Use of the Bible*. Dr. Fosdick denies miracles, and speaks often about "the law-abiding God," whereas Dr. Reisner insists on the need of the supernatural in human life and experience. The innocent reader would think, from reading Dr. Reisner's book, that Dr. Fosdick, Bishop McConnell, Dr. E. S. Brightman, Dr. J. W. Buckham, President Elliott, and the rest, are among the foremost exponents of full-toned evangelical faith. He even quotes a theistic passage from H. G. Wells, whereas Wells recently declared that he is not a Christian believer, not even a deist, and that he "altogether disbelieves in personal immortality." Of course, the Modernists will sometimes say true things, but it is our sincere conviction that an evangelical author should not quote such passages from them without giving notice that they have said many other things which are not in harmony with true Biblical faith.

Additional Literary Notes

THE Lutheran Literary Board, Burlington, Iowa, has published a useful and informing leaflet with the title, *Distinctive Lutheran Teachings*. It is written by Rev. E. Bryan Keisler, A.M., S.T.M., Lutheran pastor at Newberry, S. C. The author points out the doctrines that Lutherans hold in common with other Christian people, and then sets forth those that are distinctive of the Lutheran Church. Among these teachings are: the dominant and regulative place given to justification by faith; the *Communicatio Idiomatum* in respect to the person of Christ; the Word and Sacraments as means of grace; the universal priesthood of believers. It is a good, concise presentation that will be helpful to both Lutherans and non-Lutherans. Prices: 5 cents per copy; 25 copies for \$1.00; 50 copies for \$1.50; 100 copies for \$2.50.

It is a good thing for us Americans to keep up with the procession in England. For that reason we cull the following paragraph from the recent message of the president of the British Bible Union, as it is printed in *The Fundamentalist* for January:

The officers and leaders have had much to discourage them during the year, especially in the drifting tendencies of so many in the churches, who still profess and call themselves Christians. But, through the great and growing influence of *The Fundamentalist*, the holding of public meetings, conventions and confer-

ences, and the personal witness of members generally, we have, under the blessing of God, kept the flag flying.

In the said number of *The Fundamentalist*, the editor, Rev. Harold C. Morton, corrects the mistakes of a modernistic book, which tries to show that the Bible contains many errors and discrepancies. The surprising thing about it is, that the said modernist does not know that these objections were all brought forward long ago by men like Thomas Paine, and were effectively answered by capable evangelical apologists. One of the statements of the Modernist's book is the following: "The Pentateuch could not have been written by one man, inspired or otherwise. It took centuries to write it, and there are two documents, Elohist and Jehovist." To this allegation Dr. Morton makes this reply:

This is the author's assertion. There is no reason why the Pentateuch could never have been written by one man. The idea that it received its final form after the re-establishment of the temple worship on the return from Babylon, is quite impossible. For example, the Pentateuch does not mention Jerusalem. We may safely take it for granted, therefore, that it must have been complete before the seventh year of David, when Jerusalem was made the capital. As to the "two documents," they are often written about as if a higher critic, like this author, could take you to his library and hand to you the two documents from his shelves. But those two documents have never been seen by mortal eye, and exist only in the imagination of the critics, who have, since this author's time, multiplied the two into something more than twenty. As a matter of fact, this view is out of date, and it is growingly recognized today that this "documentary theory" is no longer tenable.

We would like to add, it never was tenable! Soon after it was advocated, its weakness and absurdity were exposed by scholars like Hengstenberg, Klostermann, Orr, Cave, Robertson, Bissell, Bartlett, Urquhart, William Henry Green, and others. If the reader is interested in this problem, he might read Dr. Melvin G. Kyle's cogent book, *The Problem of the Pentateuch: A New Solution by Archeological Facts and Methods*. It is a masterly marshalling of facts and arguments in favor of the unity of the authorship of the first five books of the Bible. It is published by Bibliotheca Sacra Company, Oberlin, Ohio. Price, \$2.15. Another masterly recent book on the same subject is that of William T. Piltner, *The Pentateuch: A Historical Record*, published by Marshall, Morgan & Scott, Ltd., 1,2,11 & 12 Paternoster Buildings,

London, England. Price, 31s. 6d. A little older, but no less effective, is A. H. Finn's monumental work, *The Unity of the Pentateuch*, published by the same London firm. The gifted author of this book examines all the claims of the negative higher critics in detail. Price, 10s. 6d. Another excellent book by the same author bears the interesting title, *The Creation, Fall and Deluge*, issued by the same publishers. Price, 5s.; about \$1.75 in American money.

Our friend, *The Lutheran Witness*, reproduces once again the doleful speech of Robert G. Ingersoll at the grave of his brother. Lest it be forgotten how sad are the words of an unbeliever on such an occasion, we reprint the familiar funeral speech of Ingersoll:

Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, but the only answer is the echo of our wailing cry. Yet in the night of death, hope sees a star, and listening love can hear the rustle of a wing.

What a "sob story" it is! It is the natural fruitage of unbelief. Put in contrast the joyful experience of true believers: Archbishop Whateley said in his dying hour: "I shall not be a stranger when I get to heaven. I have many acquaintances there." Paul gives comfort in these words: "Christ hath abolished death, and brought life and immortality to light." Jesus came out from eternity and infinity, and therefore knew what was there, for He said: "Let not your heart be troubled; ye believe in God; believe also in me. In my Father's abode are many homes. If it were not so, I would have told you. I go to prepare a place for you." Which do you prefer: the hopelessness of unbelief, or the buoyancy of Christian faith?

Not Afraid to Die

A dear old woman lay dying, and an infidel came in to scoff at her, and said, "They tell me you are not afraid to die and are very happy." "Yes, thank God." "Do you believe in a God?" "Yes, I do." "Do you believe God punishes sin?" "Yes, I do." Then the infidel said, "I should like to know how you are happy, for if there ever was a bad old woman, you are one. If what you say could be believed, it would be a great deal too good to be true." She looked him in the face and said, "It is—it is a deal too good to be true; but, bless the Lord, it is true, for all that!"—*H. W. Webb-Peploe, D.D.*

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